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# CRITICAL REVIEW.

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For OCTOBER, 1792.

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*Travels through the Rhetian Alps, in the Year 1786, from Italy to Germany through Tyrol. By Albanis Beaumont, in the Service of the King of Sardinia. The Work is ornamented with Ten large Aqua-Tinta Engravings, from original Designs by the Author, relative to the Picturesque Beauties of the most interesting Views. Folio. 3l. 3s. Boards. Egertons. 1792.*

**T**HIS is a splendid and beautiful work, in regard to the topographical execution and the prints: but while it contains some good pictures of manners, and of the face of the country described, it is in other respects a very superficial production. Its chief merit consists in giving an idea of a country seldom visited, while the western Alps have been the theme of many a traveller.

In his Introduction, Mr. Beaumont makes some general remarks on geology, or the theory of the earth, primary and secondary mountains, &c. subjects which he frequently mentions, in the course of his work, in a desultory manner. From the Introduction we learn that, when he performed these travels, he was in the suite of the duke of Gloucester, 'as he has the honour to be still.' We are rather puzzled to explain how he can be at once in the service of the king of Sardinia, and of the duke of Gloucester.

Prefixed we find a map of the Rhetian Alps, without one mountain; an omission similar to his who should pretend to paint a portrait, and omit the features. In all good maps the mountains are now commonly laid down with deep shades, as they are indeed the most prominent features; and the old maps, in which they are faintly doted, are disregarded, as giving no just idea.

Mr. Beaumont, who is an engineer, often goes out of his way to present us with details on subjects universally known, and which, nevertheless, are not free from errors. In mentioning Venice, in his first chapter, he gives an abstract of the history of that republic! He is so unfortunate in this, and other historical particulars in his work, as to follow

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the most common French authors; and we find Italian names with French terminations, French names with those appropriated to the Latin, &c. a circumstance expressive of great inattention.

After six or seven vast pages of Venetian history, the reader is relieved by the following observations.

‘ I cannot, however, quit Venice without giving a sketch of the character, of the most numerous part of its inhabitants; who, though not ennobled by birth or purchase, retained in their manners some remains of the warlike spirit and heroic deeds of their ancestors.

‘ They may also be divided into three classes; the first, being the most opulent, comprehend the bankers and the merchants; the second, the mechanics; and the third, the gondoliers; who are by far the most numerous, and most deserving the attention of an inquisitive traveller; as they have in particular retained much of the ancient simplicity in their manners and customs.

‘ The name of gondolier is given at Venice to those who conduct in the channels or lagunes the gondolas, which are a kind of boat, ingeniously contrived, and very light: they may be hired by the hour or by the day, on reasonable terms.

‘ Those people, owing to their extreme honesty, and entire attachment to the patricians, whom they serve, are treated by the state with great indulgence.

‘ They are robust, and remarkably well made; and much admired for their agility and vivacity. They are not instructed; neither would the state wish to promote their improvement: but their natural gaiety, assisted by an excellent memory and quickness of repartee, renders their conversation interesting.

‘ They are also the only class of people among the Italians who, like them, owe their origin to the Greeks, and have preserved some remains of that illustrious nation. Like them, they encourage the same degree of emulation by various feats of activity.

‘ They have, on all public rejoicings, what the English term a rowing match, by them called Regatta. The principal characters of the republic countenance this entertainment, by fixing the prize due to the conqueror; which, though trifling in itself, is more than sufficient to satisfy this honest class of people.

‘ I must not pass unnoticed an amusement which they have among themselves, which is not only singular, but must naturally create astonishment to every stranger that visits Venice. They offer a reward to him who is capable of reciting the greatest number of verses from Ariosto or Tasso; and many, although they cannot read, are capable of singing most part of *Gerusalemme Liberata*. It is when seated at the stern, and resting on their oars, the boat gliding gently on, that they make the palaces which border

der the lagunes resound with the harmonious verses of their Homer.'

We shall not follow him in his tour to Padua; but 'the house in which Petrarch lived with his beloved Laura,' p. 17, is doubtless a new discovery. Near Vicenza is a remarkable cavern.

'The famous cave of Custoza must not be passed over: it is nearly four thousand feet long, three thousand broad, and almost three miles in circumference, according to my own observations, and the information I gained on the spot.

'The roof of this immense cave is supported by one thousand huge pillars, cut out of the quarry, of three perches square. Many wonderful and astonishing stories are told of this cavern; but it is only the remains of a quarry left from the digging of stone, since the ancient buildings of Padua and Vicenza are apparently built of the same stone, which seemed to a sort of *cos* lying in parallel strata, resembling what monsieur de Bomar calls *cos ædificialis*: nevertheless, I would not absolutely affirm it, not having stayed so long as I could wish in this subterraneous abode; being under the necessity of continuing my journey. It is, however, a spot worth the attention of a lithologist.'

In p. 21, we were not a little surprised to find the family Della Scala christened Escalius, and Scaliger (our author means Julius Cæsar Scaliger, not Joseph), called an historian in the reign of Francis I. 1528, whereas he never wrote a word of history, but was a physician and critic. In p. 22, we are informed that Pliny the Elder lived in the age of Augustus!

Our author's general route is from Trent to Botzen, Brixen, Inspruck. In the vale of Talfer, near Botzen, he finds two curious stones.

'The first, however, surprised me less than the second, having seen some nearly the same in the maritime Alps, or the county of Nice. It is a calcareous grey stone, of a fine grain, and struck as it were to pieces of reddish granites, spotted with black and white, resembling those which come from Tuscany. Some of them, whose angles had been broken by the friction they had suffered in the velocity of their descent, from the high and tremendous peaks, from which they had been detached by the rains and thaws, had already taken an even circular form, leaving perfectly clear the place of union betwixt the calcareous stone and the granite, which are entirely different in their effects and in their principles. The second attracted my particular notice, as I could not distinguish what it was: it appeared to be a species of white calcareous stone, the grain as fine as the first, not unlike marble, although emitting sparks of fire when struck by steel. I had al-

ready found several similar to these near the fort of Chiufa, and in the road between Trent and Botzin. They did not resemble any species of quartz, or vitrescent stones; I was, therefore, in doubt how to class them: but supposing that they contained particles of quartz sufficient to produce the appearance of the sparks I had seen, I was led to imagine that they would effervesce with acids; for which reason, I determined to collect some pieces on purpose to try the experiment.

These observations taking more time than I intended, night stole on imperceptibly, before I had an idea of leaving the banks of the Talfer. It was, however, necessary to hasten my return to Botzen. In my way thither, holding the stones in my hand, I accidentally rubbed them one against the other, when, to my great astonishment, there issued a kind of phosphorus light, with no very disagreeable smell; but, having afterwards scraped them with my knife, a streak of light issued from the scrapings, which being both curious and uncommon, put me in mind of a memorial written by monsieur Dufay to the Academy at Paris, in 1730, wherein he observes, that there are species of calcareous stones, marbles and gypsum, or plaster-stone, which frequently emit a phosphorus light.

At my arrival at the inn, I immediately threw some sprits of nitre on one of the pieces I had brought with me; but finding that it did not effervesce, I began to suppose it a species of quartz, which Wallerius terms '*quartzum opacum fragile et rigidum.*' Not being, however, perfectly satisfied with that trial, I pounded some pieces of the stone, and then threw in some more nitre, which I had warmed, and immediately discovered that the powder effervesced considerably, which confirmed me in my former opinion, that these stones were calcareous, but of a species I was entirely unacquainted with.

At the time I first proposed publishing these travels, I read, with infinite satisfaction, a letter from monsieur Deodat de Dolomieu to monsieur Picot de la Peyrouse, in the Journal de Physique, for the month of July, 1791, wherein he particularly mentions the stones I have been describing, having made the same route some time after me; and, as that naturalist terms them phosphorus calcareous stones, I shall make use of the same term whenever I have occasion to speak of them.

I have been led to enlarge on this subject, being desirous of giving every information in my power to those who wish (when in that part of the world) to satisfy their curiosity, and procure themselves specimens of what I have described; as also to prove that it is impossible to decide with certainty, whether a stone is calcareous, by the effect of acids, without first reducing it to powder; and that the same species of stone will frequently emit

sparks of fire when struck by steel, particularly when its pores are contracted, it being entirely owing to the strong coherency of the particles that those effects are produced.'

In civil history Mr. Beaumont is seldom profound, and in natural history we cannot discern that he is deeply conversant: but, as we have already mentioned, his description of the country and of its inhabitants is pleasing. The following extract, though rather long, will be found interesting.

' I propose relating an occurrence which happened to me during the present excursion. It will, I hope, not be deemed an improper digression, as it will shew the natural simplicity and character of the inhabitants.

' I have already acquainted my readers that, at my first setting out in the morning, the appearance of the atmosphere gave me reason to apprehend that there would be a storm in the course of the day: my fears were realised, and indeed earlier than I expected.

' By nine o'clock, I had walked upwards of twelve miles; and, not perceiving the carriage, I gave myself up entirely to the pleasure of admiring the innumerable beauties which surrounded me, both in respect to botany and lithology. At every step I took, some curious plant or other attracted my notice; among which were discernible the elegant gentiana purpurea, the gentiana punctata, the epilobium alpinum, and the campanula carpatica of Linnæus; as also the humble tussilago alpina flore-evanido of Chusio, &c. The rocks were tremendous, shelving over on all sides.

' The different species of strata of which these rocks were composed, and their extraordinary appearance, took up all my attention: some of them were a mixture of quartz and mica, of the 164th species of Wallerius, which he terms *saxum mixtum anaticum*; and here and there I found their strata, or beds, nearly perpendicular: others were composed of heaps or pieces of granite, piled one upon another, intermixed with marbles of various colours, and banks of hornstone, of the 143 species of Wallerius, named *corneus fissilis*: it is, therefore, not to be wondered at, if I was insensible of the danger that threatened me, surrounded as I was by such a variety of natural curiosities, and in a valley, which, all the way from the small village of Antlas, was so remarkably contracted by the shelving rocks on each side that I could only see a small portion of the sky. I was, however, suddenly roused from my contemplations, by a whirlwind which carried clouds of dust along the valley, and covered me in an instant; the sky darkened, and large drops of rain fell with such impetuosity, that I took it for hail; whilst the thunder, rumbling at a distance, and re-echoed by the surrounding rocks, appeared to threaten immediate destruction. That moment was certainly the most awful I ever experienced.

perienced, finding myself alone, and a perfect stranger in a country, where I could but indifferently speak or understand their language, which is in general German; yet I still succeeded with hasty steps, not knowing whether I was going, or where to find an asylum. The tempest increasing, and the horrors accumulating, I gave myself up for lost; when, fortunately, I perceived one of the hermitages I have already described, which was nearly cut in the rock, resembling a cave, sufficiently large to afford protection to the affrighted traveller. Those who have crossed the Alps will easily conceive that my fears were not imaginary, as they must have encountered similar danger, and know the fatal consequence.

‘ Having precipitately entered the hermitage or cave, supposing myself quite alone, I was startled at hearing a sigh, which seemed to issue from the extremity of it; and, turning hastily, I saw a young woman at her devotions, seemingly supplicating an image which represented the Virgin Mary, and in the act of crowning it with a wreath of flowers, while a taper burned on each side of it. Whether, owing to the unexpected surprize of seeing me, or because the image was beyond her reach, I could not determine; but she was obliged to give up the attempt. I ventured to approach and offer her my assistance; at the same time, fearing that I might alarm her, I explained in the best manner I could, the cause of my taking refuge in a place which appeared to be allotted entirely to acts of devotion. As soon as she had sufficiently got the better of her astonishment she related an affecting tale in terms full of candour and simplicity. She told me, that her name was Anna; that she lived in the village of Sander, near the valley of Zargin; that she came every year to accomplish a vow she had made for her father’s recovery, who was a miner, and had been taken from under one of the galleries, where he was at work, apparently dead. She added, that she was fifteen when the accident happened, which was three years since, and that she had never missed coming at the stated period. I was so enchanted with this good girl’s simple narrative, that I again entreated her to let me place the wreath of flowers on the Virgin’s head; but she modestly declined, saying, that she expected her brother, who was gone to Zimerlehen, a village not far distant; that he had promised her faithfully to return before the tapers were expired; then, casting a wishful look at them, and heaving a sigh, she said, that she feared the storm had detained him, but that she hoped no harm would happen to him.

‘ The thunder still continued rumbling over our heads in a most terrific manner: the flashes of lightning were more frequent, appearing incessantly as if crossing the defile, and nearly entering our place of refuge; whilst the rain falling in torrents from the rocks, carried with it immense pieces of stone, which, from the velocity with which they fell, shivered into a thousand pieces, and

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added greatly to the horror of the scene. Anna, perceiving that the lights were nearly out, and that she should be prevented from accomplishing her vow, requested me, at last, to assist her in placing the flowers, which I had just accomplished, when we heard the approach of a carriage, which proved to be the one I expected. I had, however, the satisfaction of gaining some intelligence, from the post-boy, of her brother, who had passed him on the road: I was, therefore, released from the painful necessity of leaving that poor and amiable girl by herself in so solitary a situation, which the storm rendered still more distressing.

‘Happy people! whose morals are as pure as their ideas are innocent. Their hands will never be sullied with the blood of their fellow creatures; for their offerings to the Divinity are of the purest kind, conceiving that religion was meant to diffuse happiness and comfort among mankind, ignorant of the abuses which cruel policy has introduced!’

Our author’s abbé Cassien and pope Damase, A. D. 360, for the abbot Cassianus and pope Damasus; and his ‘Chron. Baronius of L’ Abbé Ursberg,’ in the same paragraph (p. 48) for, as we imagine, the Chronicle of the Abbot of Ursperg, quoted by Baronius, are additional proofs of the inattention formerly mentioned. But another extract will place the author in a more respectable point of view.

‘Although we had met with many difficulties near the torrent of Fallming, we arrived before twelve at the village of Pferssch, which is the principal town in the valley. The houses resemble those of Switzerland, being built of wood, with several galleries one above the other, which nearly surround the building; but with all the neatness and convenience, analogous to the comfortable appearance of the inhabitants, who, without affluence, live in great ease: for I did not discover in the whole valley an individual who appeared in want; or any of those miserable objects who are the emblems of wretchedness and woe, so frequently met with in countries where the humble cottage is crushed beneath the weight of columns and pedestals, which serve to ornament the stately edifices of the rich. Happy people! Your felicity will be durable, since it depends on the integrity and honesty of your hearts, and the purity of your morals, guarded by the justice of your laws, and the lenity with which they are administered!’

‘It is certain that a country apparently poor contains less real misery than one which, at first view, appears more opulent: for, in the first, wealth being more equally divided, its inhabitants of course preserve their morals untainted, and retain that degree of firmness and steadiness which is characteristic of man in his natural state; whilst the inferior class of the second, owing to the

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inequality of riches, are frequently obliged to bend to the wishes of the opulent, who often avail themselves of their superiority, to corrupt their innocence and integrity.'

The following general observations may interest the lovers of natural philosophy. We must premise that the Brenner is a distinguished mountain in the Rhætian Alps.

' I will only add some slight observations on the direction of the vallies situated north and south of the Brenner, as also on the relative height of the mountains on each side of it. I have observed in general that most of the small vallies towards the north extend from north to south, and from south to north; but the large ones from north-east to south-west: whilst, towards the south, the large, as well as the small ones, take a contrary direction. The different direction, and appearances of the mountains, are also very conspicuous; for the highest and most rugged peaks, and the most extensive glaciers, are north of the Brenner. Those towards the south are not so high, containing mostly a quantity of fossils and impressions of marine substances: they are also, in general, cultivated and wooded to the top.

' I particularly recommend to the geologist to bestow some attention on the above observations, and also on the following, as they may tend to induce naturalists, who propose visiting those mountains, to observe them more attentively than they might otherwise be led to do, as by those means they may be enabled to throw fresh light on the study of geology. First, I found that the part of the primordial chain of mountains in the Rhætian Alps that I visited is covered with large calcareous beds, or strata, inclining from north-east to south-west. — Secondly, that the secondary mountains contain, in several places, beds of white or grey phosphorus marble, of a species which does not readily effervesce with acids, except when reduced to powder. — Thirdly, that there also exist in the vicinity of mount Baldo calcareous mountains, filled with marine substances of different species, supported, as it were, by large beds of marble, of calcareous stone, of a fine grain, in which I did not discover any marine bodies. — Fourthly, that there are several hot mineral springs between St. Michael and the summit of mount Brenner, the major part of which is sulphureous. — Fifthly, that on the banks, or beds of some of the torrents, which take their source in the High Alps, are found fragments of stones, resembling lava, or basaltes, which brings it nearly to a certainty that there have formerly been volcanos in some part of those Alps.'

We shall close our extracts from this work with the general character of the Tyrolese.

' The Tyrolese in general, as well as most of the inhabitants  
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of the Alps, are not opulent, yet there are scarcely any poor among them. I have travelled through several of their vallies, which extend upwards of ten miles, and have not met with the least appearance of wretchedness.

‘ Each individual cultivates his own land ; and when that is not sufficient for the maintenance of his family, he has recourse to that industry and activity which is natural to them all ; and endeavours to procure work in the mines, or different manufactories ; if not successful, they quit Tyrol in the quality of hawkers, and convey into other countries the produce of their own.

‘ Such are the little pleasurable barterers of life, when life is governed by simplicity alone, and the estimation in which objects are held is only proportioned to their real utility.

‘ They are tall, strong, and robust, as mountaineers are in general ; remarkably chearful, with great mildness and honesty of character ; but keen, with an uncommon share of natural understanding. They are Roman Catholics, and excessively devout, placing not only in the roads, but on their habitations, a number of images, according to the forms of their religion ; yet the generality of them are not bigots, for they appear to esteem, indiscriminately, all strangers who visit them, without attending to their different opinions on religion : like most mountaineers, they are particularly attached to their prince and to their country.

‘ In short, whether we consider the inhabitants of this part of the world, or the country itself, a traveller will not find it easy perhaps to visit any spot where more circumstances concur to gratify a love of natural history, to enlarge the mind, or to interest the feelings.’

The views are well executed, but the subjects are of too similar a kind ; some prints of villages, glaciers, &c. might have agreeably relieved the prospects of mountains.

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*An Analysis of the History and Antiquities of Ireland prior to the Fifth Century. To which is subjoined, A Review of the General History of the Celtic Nations. By W. Webb. 8vo. 4s. Boards. Robinsons, 1791.*

IN the study of Antiquities, though regarded as rather a secondary province of literature, many qualifications are required. The first is an indefatigable research for materials ; which must be attended by an acute judgment in discerning those authorities which are the most weighty and apposite, by a critical knowledge of books, and by an eminent skill in clear arrangement, so that the materials may constitute one luminous whole ; and each authority may appear in that

that place where it is of the greatest force. Add to this, exact reasoning and deduction, else the very authorities adduced may prove that the author has industry and learning, but is destitute of that indispensable quality which Horace points out as the principle and source of good writing. But to constitute an antiquary of the highest class, one of the most uncommon of literary characters, an intuition which discerns, and clearly illustrates to others, objects hitherto unknown, or faintly perceived; a genius which uses erudition to extricate truth, and educes a consistent opinion from perplexity and error, are the efficient talents required in this province of investigation.

These preliminary observations may, perhaps, appear too rigid to the author of the present work, who certainly has no claim to many of the qualities above mentioned; but, as good books are not common, our expectations are generally moderate; and as we learn that this production is the effort of a young man, a village school-master, we mean to exert every degree of candour, though we must be just.

Few of our readers need to be informed that, some years ago, the Irish Milesian fables, which were beginning to sink into oblivion amid the progress of mental light in that island, were in some degree revived by being clothed in a new dress. Colonel Vallancey, an English gentleman, who had applied to study languages in the latter part of his life, by amassing crude scraps of various reading, tacked together by the most whimsical and disjointed reasoning, contrived to dazzle ignorance, while learning laughed and was silent. But his opinions being favourably received by the prejudices of many, it became necessary to point out their absurdity; and a powerful trio, Dr. Campbell, Mr. Ledwich, and Mr. Beaufort, stood forth, and refuted them with such force of argument, learning, and ridicule, that they fell to the ground. As the colonel had in every new publication advanced opinions totally discordant, the best answer to his works was to read them all. This seems to have been the reason why Mr. Pinkerton, in his *Enquiry into Scottish History*, vol. ii. where he treats of Irish Antiquities, has passed the colonel in total silence; but as that author has laid down a scheme of Irish antiquities very different from Mr. Vallancey's, he has been called in by the antagonists of the latter as a principal in the dispute; and hence the great share allotted to him in the publication before us.

Mr. Webb, in the inexperience of youth, observing the state of the controversy, has evidently been led to think that, by taking a medium between the parties, and shewing his candour by evidences of contempt for both, he might make a book popular, at a time when these disputes engage much at-  
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tention in Ireland, and procure to himself the reputation of an impartial moderator. But his work is eminently verbose, and he displays no marks of the learning, or judgment, necessary even to interfere in a discussion supported by men of literary reputation. His own opinions, as we can faintly discern them through a cloud of unnecessary words, are more liable to objection than those which he undertakes to confute on both sides; and he might as well attempt to blend the Mahometan and Christian religions, or to build a house on a morass, as to unite into one system theories completely discordant, and of which one must be false. In this light has his Analysis appeared to us. The Review of the General History of the Celtic Nations, at the end, is merely an attempt to confute some parts of Pinkerton's Dissertation on the Scythians or Goths, which restricted the Celts to smaller limits than our author wished: it is better written than the Analysis, but the manner in which he treats Pinkerton is somewhat risible; he meets him face to face, and pays him extravagant compliments, then slips behind a bush and throws stones at him.

It is an important part of our duty to enable our readers to judge for themselves of the books which come before us; and we shall now proceed to this test, interspersing such occasional remarks as may arise.

In self-confidence our author is not deficient; he professes, in his Preface, to dispel by this Analysis the confusion of the subject, 'to introduce simplicity, clearness, and precision, and to ascertain some fixed principles to serve as a basis for future investigation.' In all these points he has completely failed, as might have been expected when a youth pretended to mediate among veteran literati. The Preface thus concludes;

'This Preface, so unavoidably tinged with egotism, (for in this controversy, *persons* as well as *things* are discussed) shall be concluded with an observation respecting the Review of the History of the Celtæ. The examination of so comprehensive a history, unconnected in a great measure with the general subject of the following sheets, is introduced for the purpose of supplying a deficiency for which I am greatly at a loss to account. The more palpable, which are, indeed, the more immaterial, faults of the writer, whose opinions I have contested, have met with different perfections, not less deserved than severe: but that the attempts which he has made to sap the foundation of European history, should pass without any suspicion of the propriety of his conduct; and that the perversion of that history which he has laboured to introduce, so far from being impugned, should meet with general acquiescence, perhaps with general adoption, is not a little remarkable.

markable. A true statement of these singular attempts will appear obviously necessary to every attentive examiner: and to supply the deficiency, these observations on the subject, however inadequate to the purpose, are subjoined.

This is a charge which only shews the author to be very angry, and it does little credit to his heart or head to introduce such risible atrocity into an innocent literary question. The general acquiescence alone of the learned, respecting the Dissertation on the Scythians, ought to have taught Mr. Webb the modest opinion, that he was in the wrong.

The following paragraph, though verbose, we select as a favourable specimen; and we wish that the author had been equal to the abilities and learned accomplishment of the enquiries which he suggests; but it is easy to see what should be done, and very difficult to execute it.

‘That the antiquities of this kingdom, when thus treated, should emerge from their original obscurity, would indeed be strange; and it would not be less surprising, were we to find them in any other condition than that of a chaos of rudeness, of contradictory asseverations, and undetermined controversies. That this is their present state is too obvious to be controverted. And it is much to be apprehended, while the subject continues to be discussed by parties thus hostile, and thus mutually opposing what each other may have advanced, that it will become proportionably embarrassed. Instead of fixing on a few of the principal and leading circumstances, and making these the foundation of their enquiries, much time and pains are fruitlessly employed on inferior and more trifling particulars. And yet, as has been remarked, trifling as these may appear, they require an investigation not less minute, than those to which they are subordinate; and after all, they must be determined by the fate of the principal circumstances. To these principal circumstances, no extraordinary attention appears to have been paid; and with little exception, such topics as the authenticity of the Irish annals, the evidences of an early acquaintance with letters, the state of civilization and refinement in the early periods of the national history, have been placed nearly on a level with others of far less importance. No comprehensive view has been taken of these leading particulars, from a collation of the various circumstances on which a just decision might be supported, because these circumstances have been considered too much in the light of batteries, from whence the strength of a party might be displayed, or the weakness of an adversary insulted.’

Mr. Webb's hasty work is divided into five chapters, of which the second and third are subdivided into sections: it would have been better if titles had been prefixed, pointing out the contents and the scope of the arguments. This defect

fect we shall attempt briefly to supply; for never did an Analysis require another analysis so much as the present.

Chap. I. offers general observations on the subject, and the present state of the controversy.

Chap. II. is divided into five sections. In sect. 1. Mr. Webb examines the Irish origins; to the Celts from Britain and Gaul, and Scythians from Scandinavia and Germany, he superadds a Spanish colony; but this section only opens the subject in a most prolix and dull manner: he passes, in the four following sections, to a comparison of the religion and language of the Irish with those of some other nations, to discover the Irish origins. Sect. 2. is on the round towers, which he wildly imagines were erected for pagan worship before the fifth century, while every fact conspires to declare that they were belfries: he insinuates that the round towers belong to the Magian religion. Sect. 3. is above our comprehension; we believe that the author regards Ireland as the original seat of Druidism in the western world, supposing that a colony came from Spain to Ireland, and brought it with them, as it seems of Phœnician origin, and the Phœnicians had settlements in Spain. We shall not puzzle him by asking how this colony brought over Druidism, and not one Phœnician art? at a certain pitch of absurdity it is the height of cruelty to ask questions. Sect. 4. concerns the Irish language. Sect. 5. is conclusive on the subject of this chapter, but we have injured our eyes in searching for the conclusion: we believe it occurs p. 82, where we are told that a Spanish colony probably came to Ireland and departed.

Chap. III. is divided into two sections. The first concerns the early civilization of Ireland: the second the acquaintance of the ancient Irish with letters. Mr. Webb allows that ancient Ireland was immersed in barbarism; and, as he flies at all game, he now attacks Mr. O'Connor. In the second section he argues that the pagan Irish had the use of letters, and that they had books, though they were not civilised.

Chap. IV. argues for the authenticity of the history of pagan Ireland, from about the year 300 before Christ, and is one of the best parts of the work.

Chap. V. contains general observations on the causes which have retarded the progress of the study of the Irish antiquities, and advices concerning the methods to be pursued for furthering their study. This chapter has merit.

So much towards an analysis of this work. We shall now return to our extracts and remarks.

When the author, p. 51, argues against a writer who requires one ancient authority to shew that Druidism existed in Ireland,

Ireland, and adduces sir James Ware, Dr. Campbell, and the existence of the *word* in Irish, as proofs, he certainly cannot be serious. Cæsar says Druidism originated in Britain; hence, says our author, p. 53, we are directed to Ireland as its prime seat, by 'a retrograde direction.' But why not pursue this retrograde direction to America? Mr. Webb says Druidism could not be propagated in Britain by a few Phœnician mariners: but he forgets that the Phœnicians sent men of learning (and their priests were the chief of the class), to make remarks on distant countries for the advantage of the state; and that the merchants often performed their own voyages, and were, as well as the captains, sometimes men of eminent knowledge. Not to mention the zeal of conversion, which animates priests of most religions: and he must deny the progress of all religions, if he denies that even one man may lay the grounds of the conversion of millions. Gaul, by Cæsar's account, had been lately converted to Druidism by British missionaries: in our author's idea it must have been converted by a colony!

The following remarks, p. 58, 59, seem just.

'The Welch has certainly received a large encrease of words from the Gothic, as is evinced from the researches, and even from the errors of different glossologists. In a much greater degree, therefore, are we to suppose this corruption to have taken place in Ireland. Without a very accurate acquaintance with both of the parent sources, no writer can trace any word in it to either. And hence have arisen the mistakes of the etymologists, who contend, that it was originally the same with the Latin, the Greek, and other dialects of the Gothic, while at the same time they strenuously maintain, that it is a good specimen of the Celtic. Nor less remarkable is the mistake of Bullet, who making the Irish, with the Highland Scottish, a standard of the Celtic, assures us, that he has sought in them for every term of his Dictionary, and that of consequence, it is beyond doubt, they are all the genuine remains of that language.

'These errors clearly evince, that the Irish language, has a strong admixture of the Gothic, and we are hence to make the necessary inference, that the population of this nation, is to be traced to both of these grand divisions of mankind. And we may observe, that the proportion of the Gothic stock, is not, perhaps, so inconsiderable as has been commonly supposed. Had this been the case, its traces in this language would be but inconsiderable, while they are on the contrary very conspicuous. That there were indeed different colonies of this extraction, and these of no little consequence, will be seen from the relations of the Irish writers themselves.'

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In p. 114 we find a singular proof of inaccurate reasoning, a defect too often apparent in this work. Mr. Webb argues that the Irish writers of the tenth and latter centuries deserve as much credit for early events as Gibbon does for the Roman history; as if they cited authorities, or wrote upon a subject universally known! His arguments, p. 116, are equally puerile. Our author forgets, p. 123, that we have a list extant of all the pieces which Edward I. carried from Scotland, and evidence that they were returned: but what evidence is there of the existence of his Irish histories? In discussing the quotation from Nennius, p. 138, he strangely misunderstands the author whom he attacks: by his argument a writer does not mention Cæsar who puts his name in the genitive.

From the last chapter we shall present our readers with some extracts, concerning the publication of ancient monuments of Irish history.

‘ A collection of such original documents, will render much of what has been written of late years, nearly superfluous. Accordingly there is much cause for regret, that a late collection of tracts on this subject, from which, from the character of the editor, much utility had been expected, should have so greatly disappointed the public expectation. For though a few useful hints may be drawn from this voluminous publication, yet might it with great advantage be contracted to perhaps one fourth of its present limits: and if in the room of what should be thus rejected, if in the stead of *erudite* and laborious researches on the most trivial and uninteresting circumstances, and even on subjects more important, which have sunk under the burden of contradictory, and extraneous matter, we had been favoured with various inedited tracts of Davies, Barclay, and Llwyd, with versions or extracts from the *Liber Lecanus*, the *Psalter of Cashel*, and with other communications equally valuable, with the expectations of all which we were flattered, how much more successful had been the design, of how much greater importance the collection?

‘ In the prosecution of such an undertaking as that which has been pointed out, it would be desirable, that the public should be favoured with biographical notices of the respective annalists, with critical observations on the credit due to their authority, and on the peculiarities of their design, composition, and genius, and with pertinent illustrations of those obscurities which may be expected to occur. Should this undertaking be limited to a more confined scale, and should publications only of the more valuable literary remains be undertaken, similar appendages will be requisite. But here care should be taken that the public be not burthened with comments and illustrations, swelled by extraneous and undigested matter; and that whatever illustrations or criti-

cism may be introduced, instead of voluminous, declamatory, incoherent, and contradictory details, such as are but too well known already, there should be substituted nothing but what will be remarkable for the contrary properties, for conciseness, precision, perspicuity, and correctness. These are properties to which (*absit invidia*) our antiquaries seem in a great measure strangers; but let it be hoped that their failure of success, may have taught them to set a higher value on these most necessary qualifications for historical disquisition, and in the present affair, it is to be expected they will remember, that the office of editor virtually excludes such disagreeable and fatiguing expatiation.

Of want of encouragement in the prosecution of such an undertaking, there can be no reason to be apprehensive, as repeated calls have been made to urge our antiquarians to place these literary monuments beyond the effects of time and the dangers of accident, to bring them forward to public inspection, and to allow them that rank which their merit may be found to deserve. Should a compliance with these requisitions be declined, I am afraid that this conduct will be imputed to a conviction, that it is not for the advantage of our antiquaries, that these works should be rescued from that obscurity in which they have been so long involved, and that these writers, by thus shunning the light, are determined to impose on others, what they do not themselves in reality believe.—Such will probably be the general opinion.—And while to that *Amor Patriæ* which has been the incitement to so many great and splendid actions, I am disposed, even in its most eccentric wanderings, to grant every possible indulgence; while to those gentlemen who have been most active in the cause, I wish to pay every respect to which, from their established character, and from the nature of their design, they are so amply entitled, I must avow that I can only refrain from condemning their conduct on the supposition that they have hitherto wished to remain insensible to its unavoidable consequence. But I would earnestly urge, as far as my weak influence may extend, that for the sake of their own characters, if there be no other motive, they should no longer defer giving a satisfaction so highly reasonable, and so frequently required.

We must observe, even upon this part, that the author is ill-informed, concerning the most important documents of his national history, which are doubtless the *Annals of Tighearnach*, of *Innisfallen*, and of *Ulster*. That those venerable monuments are not published is a disgrace to the enlightened spirit which now pervades Ireland.

The Review of Celtic History first presents general animadversions on Pinkerton's Dissertation on the Scythians or Goths, and accuses him of perverting his authorities in order to diminish

nish the possessions of the Celtæ. Mr. Webb then proceeds to examine the following particular objects of the Dissertation. I. Possessions of the Celts. 1. In Transalpine Gaul. 2. In Spain. 3. In Italy. 4. In Germany. 5. Gallic colonies in Germany, Italy, Illyria, Asia. II. The national character of the Celtæ. It is not our intention to examine minutely this part of Mr. Webb's work, which fills fifty-six pages, but our account would be imperfect if we did not give a few extracts and remarks. We must begin with observing, that our author nowhere displays original learning, except a quotation or two from Livy, Cæsar, and other common classics: his plan is to turn Mr. Pinkerton's authorities against him, and the public must judge with whom the perversion lies. Mr. Webb is, however, indebted to the Dissertation for clearness of arrangement in this part, which is doubtless the most regular and argumentative division of his book. After some apposite remarks on the gradual development of truth in antiquarian researches, Mr. Webb thus proceeds.

' The history of those various nations, by which, from the earliest ages, Europe has been possessed, affords a striking proof of what has been advanced. After having long been subjected to the uncertainty of doubt and the caprice of opinion, we at length behold it *nearly* reduced to a consistency and a precision, which must be productive of permanent advantage in the conduct of the various historic disquisitions, with which so extensive a subject is necessarily connected. It is not my design to trace the various errors by which this comprehensive history has been obscured, or the different hypotheses which have contributed to perplex it. I am only to remark, that what has been observed with respect to the present state of these enquiries is, with a particular exception, amply confirmed in a tract which has lately appeared under the title of a "Dissertation on the Origin and Progress of the Scythians or Goths," in which the author of that work has with much clearness and ingenuity, stated the result of the labours of his predecessors in the same field of historical investigation, and has interwoven with this statement a considerable portion of novel and useful information. This tract is professedly written as "an introduction to the ancient and modern history of Europe;" and it is with pleasure to be added, that it cannot fail of being essentially conducive to the interest of both, as well as to the placing the talents of the writer, as an historical disquisitor, in a conspicuous and highly estimable point of view.

' To counterbalance merit so extensively acknowledged, and so justly respected, faults of no very trivial nature would be required. And it is exceedingly to be regretted, that such faults should occur in this, as well as in a subsequent historical investigation,

as not only greatly to detract from the reputation of the writer, but also to threaten most serious consequences to that history on which he has bestowed so much erudition and labour, and exerted such vigour of understanding.'

This is rather invidious; for it is not to be supposed that Mr. Pinkerton, who, in the preface to the work last mentioned, has formally abjured all acrimonious or even controversial writing for ever, should, though he have displayed some improper warmth of youth in a polemical work, stain the page of history with passion, to the perdition of his reputation and labour. History is very different from controversy; and we rather expect candour and impartiality for all parties and opinions.

It is unfair in Mr. Webb to conglobate expressions from the Dissertation, which the author, as is likely, now feels to be ridiculously warm, and which are doubly striking when detached from the context. All books have weak parts; but we could not applaud any antagonist of Gibbon, who should amass all the blemishes of his last volumes. Arguments *ad invidiam* have no weight with the candid.

There are some parts of Mr. Webb's answer which deserve applause; but, in general, his attack is unfounded, as our readers may judge from the following instances.

P. 181, the Dissertator is blamed for supposing that the Celtæ, who had spread over Europe, could be so reduced as to occupy a part of Gaul; though, p. 51, he says, 'From the vast forests, which even the Romans found in Gaul and Germany, and from other marks, it is evident that the population of the Celts and Cumri was very thin and scattered.' In this and other instances, Mr. Webb has only consulted the passage he meant to answer, and seems not to have discerned that the various parts, and even apparent digressions, of that Dissertation, are calculated to throw light upon each other. The remarks on the famous passage of Cæsar, p. 182, are unjust, as the Dissertator proves that the Belgæ and Aquitani were foreign colonies, whereas the Celts were original possessors, and must have lost that ground which the foreigners had seized. In p. 185, and elsewhere, it is supposed that the Dissertator mentions the Celtic possessions as minute in reference to Gaul, whereas he must speak in reference to their former extension over Europe: he no where is so wild as to oppose Cæsar, who allows them a third part of Gaul; no small territory. The confusion, p. 186, is of Mr. Webb's creation, for it is certain that Diodorus could only mean the Belgæ, who were confessedly of German extract: but the remarks, p. 187, seem well founded, and if granted, shew that  
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the limits of Celtic Gaul were a little more extensive than the Dissertator allows.

The Celtic possessions in Spain and Italy, Mr. Webb says nothing satisfactory concerning; and his remarks on the *Æstii* and *Cimbri* in Germany afford nothing new. As to the colonies in Germany and Italy we can only observe, that Mr. Pinkerton and Mr. Webb understand *Livy* and *Cæsar* in a different manner; and that, for this cause, the latter accuses the former of historic perversion! In p. 202, the Dissertator is accused of interpolating *Livy*, because from inadvertence he says, that author mentions the *Scordisci* and *Taurisci* as of one speech with the *Bastarnæ*, while the passage is silent concerning the *Taurisci*; and, in a note, this one inaccurate quotation is put upon the footing of an interpolation of the Latin text! Yet Mr. Webb grants that this perversion could answer no end, as *Pliny*, lib. iii. cap. 20, tells us, that the *Taurisci* were the same with the *Norici*, who were *Scythians*, the point which the Dissertator wished to establish. Our author's arguments, p. 205, &c. that the *Treviri*, a nation of *Belgic Gaul*, were not *Belgæ*, are not a little singular, and shew that he is very argumentative: he here *reasons* against *Tacitus*, *Pliny*, *Mela*, &c. yet has the modesty of accusing the Dissertator of sometimes opposing one ancient author against another.—Mr. Webb is himself guilty of a misquotation, when he adduces *Cæsar de Bello Gall.* lib. ii. c. 3. for the *Treviri* joining the Romans against the *Belgæ*, while the *Rhemi* are the people mentioned: yet on this misquotation he founds his argument that the *Treviri* were not *Belgæ*, though the nearest to Germany of all the *Belgæ* who confessedly came from that country, and though ancient authors be unanimous that they were *Belgæ*. An instance like this leads us much to doubt his former and following assertions and quotations, which we have not time to examine minutely. The triumphant conclusion of this division, p. 216, is truly ludicrous.

The second object of Mr. Webb's Review of Celtic History is, to vindicate the character of that nation against the charges of the Dissertator, which he amply does by censuring some hasty expressions of his work; but he forgets that the attack on the Celts was but a retort courteous to Mr. Macpherson, who had extolled them, at the expence of all other nations, and had expressed his particular contempt for our Gothic ancestors. When we consider the insolence, the anger, and the perversions of the authors whom the Dissertator on the *Scythians* has attacked, we the less wonder at his occasional warmth, though we must blame it even in a youthful writer. Mr. Webb thus concludes:

' The meanest instrument is capable of producing effects of the most alarming nature, and in such circumstances, it will naturally excite such a degree of general attention, as to confer a sort of importance on the cause, however insignificant in itself. But when, as in the present case, the comprehensive fabric of ancient history is thus boldly attacked in its foundation, and when paradoxical assertions, in opposition to every authority, are thus boldly brought forward to support the attack, by a writer, whose talents, and whose acquired information are truly respectable, it is not surprising that his consequence should be too highly estimated by the generality of readers, who are induced by his professions of impartiality, and his supposed veneration for the testimonies of ancient writers, to rely with implicit confidence on whatever facts, and whatever consequent inferences he may think proper to impute to these unbiassed guides. Hence the merit of his productions, though replete in many parts with judicious remark and acute investigation, has been perhaps too highly overrated, and he has found means to communicate to the public, no small portion of that assurance of his own superior importance, of which he appears to entertain so clear a conviction. So complete indeed is this conviction, that he seems to expect from all his contemporaries, a tribute of respectful veneration, a tribute, which at present they are not unwilling to grant. What Johnson observed of another great writer, is, however, peculiarly applicable to him, and merits his serious consideration: "When I read Warburton first, and observed his force and his contempt of mankind, I thought he had driven the world before him; but I soon found that was not the case; for Warburton, by extending his abuse, rendered it ineffectual."

We must not omit that Mr. Webb, by supposing, p. 209, any writer so ignorant as to imagine that *Druidæ* is a feminine word, only exposes his own inattention. When Tacitus, vi. 54, speaks of a Druidic prophecy, he surely affords no argument that the male Druids existed. Ammianus, in like manner, speaks of past times. In the *Historia Augusta*, we find only female Druids.

At the end are given some Notes on the Analysis. That marked B. p. 233, proceeds on misquotation, misrepresentation, and a confusion of different objects, familiar to our author: he here confounds the cars, or waggons for women, with cars of battle, &c. In note E. Mr. Webb forgets that the Goths had human sacrifices as well as the Druids. In that marked BB. he displays his judgment, by recommending an accurate translation of Keating's History, as 'a work more serviceable to Irish antiquities, than any other which could possibly be projected:' as in the one marked T. he shews his

his logic and candour, by branding Ledwich's respectable work on Irish Antiquities as a *party* production.

Upon the whole, this young and inexperienced writer has set up for a judge, before he was qualified to be a counsel; has, in censuring acrimony, fallen himself into virulence; has given no proof of learning, yet has presumed even to decide many learned questions; and has, though unknown in the literary world, wantonly attacked many eminent literary characters.—Having thus summed up the case, we leave the verdict to the public.

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*Description of the Plain of Troy. (Concluded from p. 88.)*

**M.** Chevalier, while in the situation formerly described, was surrounded with four hillocks, perfectly resembling all those he had discovered on his journey. One of them, however, appeared to have something singular in its construction. On approaching it, he perceived that it did not consist, like the others, of a heap of earth covered with green turf, but of an enormous mass of small stones piled upon one another promiscuously. Its conical shape had evidently undergone an alteration, and attempts appeared to have been made to penetrate into the inside of it, with a view to explore its contents.

This was not all. On examining carefully the surface of the rock of Balli-dahi, M. Chevalier distinguished foundations of ancient buildings, the masonry of which had assumed the consistence of the rock itself. 'Are not these, says he, the foundations of some ancient city? and are not the columns of marble or of granite which decorate the neighbouring tombs, the ruins of its temples and its palaces? I had then no right to decide in the affirmative, nor did I allow myself even to presume that this had been the case; but I was at least entitled to aver, that if a city ever existed on this spot, it had the advantage of being situate at the extremity of a large and fertile plain, in the vicinity of water, pure, wholesome and copious; that it was environed almost on every side with formidable precipices, which rendered it impregnable, and that no situation was ever more favourable for the construction of a city. The hill which faces the plain, is the only place where it is possible to come at the height of Bounar-Bachi.'

As the torrent of Menderé was dried up when the traveller went to its banks, he resolved to walk within its channel, and scrambling over trunks of trees and rocks, borne down by the impetuosity of the current, to trace it up to the source. Willows, poplars and plane-trees are to be seen growing there amidst the havock which surrounds them; and, though half torn away from the roots, they still, says he, are offering to

the season, perhaps for the last time, the tribute of a stunted verdure.

After having walked for near five hours between the two chains of abrupt rocks which border the valley, the traveller came to a plain not near so large as that which he had left behind him, and at the entry into which there is a considerable village, called by the Turks *Iné* or *Ené*. The wooden bridge which conducts passengers into this place, is supported by two columns of granite. The walls of the caravanseray are covered with Greek inscriptions, but which it is impossible to decypher. According to our author, every circumstance seems to indicate that this village has been built upon the ruins of some ancient city; and there actually was one in this part of the country, which Strabo calls *Æneas*, a name easily recognised in that of *Ené*.

The torrent which washes the walls of the village of *Ené*, and which discharges itself into the Menderé, is dried up a great part of the year, and the country through which it passes is mountainous and rugged.

From *Ené*, the traveller continued his journey, constantly tracing the bed of the Menderé towards the high mountain whence he was assured that it issued. After having ascended for four hours, and passed over many torrents, which, being swollen by late rains, rolled their foaming waters at the bottom of the precipices, he at last reached the summit of that mountain, which Homer, he observes, has so well described when he speaks of it as 'discharging from its recesses a multitude of copious streams, and as abounding in variety of game.'

From mount Ida the traveller now went to Constantinople, where he seems to have indulged himself in the most flattering prospect of a successful termination to his enquiries; in the prosecution of which he soon returned thence, on his second, and, afterwards, a third voyage to the Troad.

He arrived at Koum-Kalé at the very time when the sun was setting behind the peak of mount Athos. The sky was perfectly serene; and the prospect recalled to the traveller's mind what he had formerly read in Pliny, and considered as a fable. It is said by that naturalist, that the shadow of mount Athos, at certain times of the year, extends as far as the market-place of Myrina, a city of the island of Lemnos, at the distance of eighty-seven miles from that mountain. The testimony of Pliny in support of this fact, did not appear to M. Chevalier to be entitled to a greater degree of credit than the assertion of Strabo, who affirms, that those who inhabit the summit of the same mountain, see the rising sun three hours sooner than the inhabitants of the sea-coast. The traveller was much inclined to reckon these assertions equally incredible, until looking to-  
wards

wards the west, he observed an immense shadow shaped like a cone, whose point was at the top of mount Athos, and its base, horizontally projected, seemed to be in contact with the surface of the sea, and to extend towards the island of Lemnos. In a few seconds this shadow, mounting into the atmosphere, was dispersed, gradually losing its shape, as the sun descended below the horizon. 'Nothing farther was requisite, says the traveller, to convince me that Pliny was in the right; but the assertion of Strabo can never be justified.'

Both the second and third tour which the traveller made in the Troad, still furnished him with new ideas, and enabled him to correct the mistakes he had committed in the first.

In the sixth chapter our author proceeds to give an account of the most celebrated travellers, ancient and modern, who have visited the plain of Troy. We shall confine ourselves to his observations on the latter.

Dr. Pococke is the first of the moderns who has attempted to give a description of the Troad. It is acknowledged that his work, though abounding in errors, and in many respects obscure, proved to the present traveller a very useful guide in his researches. Dr. Pococke had seen the greater part of the tombs, in the valley of Thymbra, and the river Thymbrius; but he made no map of the country; and being too fond an admirer of Strabo, he suffered himself to be misled by that geographer rather than trust to his own eyes, which probably would have brought him to agree with Homer, by a faithful survey of nature. Our author admits, however, that in the time of that traveller, it was neither easy nor prudent to produce a geometrical apparatus to the view of the Turks. That people, he observes, had not then experienced the yoke of the Russians, and they were not so tractable as they are now.

The next modern who visited the Troad was Dr. Chandler; concerning whom our author regrets, that he seemed to annex so little importance to objects which demanded a most minute investigation.

In the seventh chapter the traveller refutes the error of Strabo on the subject of the Scamander. That ancient geographer had never visited the Troad, and therefore adopted the description given by Demetrius of Scepsis. A short extract from the work will best elucidate this subject to our readers.

'Mount Cotylus, where Demetrius places the source of the Scamander, instead of the source of the Simois, is at the distance of fifteen leagues from the sea-shore. It is the *Kas-dahi* or *mountain of the gosse*, which I have described in my journal; and, next to mount Gargarum, forms the highest summit of the range of Ida, still, at this day, abounding in fallow-deer, as in the

days of Homer, and encompassed with other mountains, whose branches extend westward all the way to the sea, and eastward towards Mysia. The Grecian army could never have made war amidst these inaccessible mountains. If therefore we follow Strabo, or rather Demetrius, we must suppose that Homer has deceived us, when he tells us, that the greatest battles were fought betwixt the banks of the two rivers, that the city of Troy was situate near the sources of the Scamander, and that the Greeks frequently, on the same day, marched close up to the walls, and then returned to their camp.'

The next chapter is employed in a farther examination of the same subject; and the ninth contains an examination of Pope's map of the plain of Troy.

Though Mr. Pope has, in his Essay, given a minute description of the plain of Troy, his map, or rather landscape, of that region is undoubtedly erroneous. 'Such extraordinary mistakes appear upon the face of this map, says our author, that I was immediately disposed to believe with Mr. Wood, that they could only have arisen from the unskilfulness of the engraver, who had transferred to the right the objects which were intended to occupy the left. How indeed can it be supposed that Pope was so very ignorant, as to place the promontory of Sigéum on the left of the Grecian army?'

M. Chevalier, after animadverting on some particulars in Mr. Pope's map, seems inclined to suppose, that this eminent author, having remarked somewhere in the Iliad, that the sources of the Scamander were to the west; and accustomed, besides, to consider the left side of the map as the west, as is usually the case, did thus adjust every other situation, such as that of Sigéum, the Simois, &c. so as to agree with this fundamental principle.

Our author's next object is the examination of Mr. Wood's map, which he pronounces to be extremely erroneous. In treating of this subject, he breaks forth into the following expostulation:

'But pray, Mr. Wood, what proof have you that the Troad is farther enlarged to the extent of ten leagues; for no fewer are requisite to authorise you to place the city of Troy at the sources of that torrent which you call the Scamander? Besides, in what particular part of the Troad has this accretion happened, and to what cause can it be ascribed? Has the Simois extended the plain by the sand brought down by its inundations, and lodged at its mouth? It is easy to ascertain by measurement any increase that may have happened to the plain between the two promontories. It is even easy to prove that no considerable increase can exist there, because the impetuous currents of the Hellespont constantly prevent

prevent this, by sweeping the sands away into the Ægean sea, as fast as the river accumulates them at its mouth.'

In succeeding chapters, the author makes remarks on different objects in the plain of Troy; drawing, first, a comparison of the Scamander with the Samois. He observes, that the velocity with which the sources of the Scamander gush forth, shews that they descend from a place of great elevation. The river formed by them preserves this extraordinary rapidity till it arrives at the place where it enters its artificial canal. The frequent eddies which its surface exhibits, and which are caused by the dashing of its waters against the great number of winding banks they meet with, are probably the reason why the poet gives it the epithet of *Διήεις*, *whirling*, or *full of eddies*.

This river, we are informed, is never subject to any increase or diminution: its waters are as pellucid as crystal; its borders are covered with flowers; the same sort of trees and plants which grew near it when it was attacked by Vulcan, grow there still; willows, ash-trees, and reeds, are yet to be seen on its banks, and eels are still caught in it.

With regard to the situation of ancient Troy, our author observes, that there are many circumstances in the poems of Homer which would be inexplicable and even impossible, upon the supposition that it was in any other place than the eminence of the present Bounar-Bachi. We cannot refrain from gratifying our readers with what he advances on this subject.

' The village of Bounarbachi is situate on the side of an eminence, which is exposed to every wind.—Homer, in speaking of the city of Troy, gives it the epithet of *ἠνεμόεσσα*, *windy*.

' The same village is placed at the termination of a spacious plain, the soil of which, being rich and of a blackish colour, indicates its great fertility, and whose produce at this day supports the numerous adjacent villages.—Paris answers the investives of Hector, by proposing to try his skill in single combat with Menelaus, and says to him "Whoever shall prove victorious,—you the rest of the Trojans, after making a league of peace, shall inhabit the fertile plain of Troy, and the Greeks shall return to Argos, which abounds in steeds."

' The village of Bounarbachi is at the distance of four leagues from the sea.—Polydamas the Trojan, after having fought long near the ships of the Greeks, advises his companions not to wait for the morning to return to Troy; "for," says he, "we are a great way from the walls."

' Close at the village of Bounarbachi is to be seen a marsh covered with a great quantity of tall reeds. Ulysses relates to his

faithful

faithful Eumæus how he had passed the night in ambush, "near the city of Troy, and in the midst of reeds."

' The city of Troy was impregnable on all sides, except on the side towards the hill of wild fig-trees, which extended betwixt the Scæan gate and the sources of the Scamander.—The precipices which skirt the eminence of Bounarbachi, and the Simois which runs at the foot of these precipices would, at this day, present insuperable difficulties in the way of any army wishing to get possession of the place. It would be impracticable to assail it from any other quarter than from the side towards the sources of the Scamander. There are no wild fig-trees now growing in that particular place; but they are still very common in the plain of Troy; and I have already observed the singular familiarity betwixt the name of the village of *Erin* and the appellation of *Ἐρινεὸς*, given to the hill in the neighbourhood of Troy. Near that hill were situate the gardens of Priam, where Lycaon, when cutting wood, was surprised by Achilles; and on that spot are still situate at this day the gardens of the Aga of Bounarbachi, who, after forty centuries, succeeds to the king of the Trojans in his capital, in a part of his possessions, and in his absolute sway over the inhabitants of the plain of Troy, and over the inferior Agas who command them.

' The epithets of *ἄλσος*, *high*, *ἀνεκτάτος*, *very high*, which Homer every where gives to the citadel of Troy, were sufficient authority for believing that it was situate on an eminence. But I was always surprised that the great poet should make no mention of those precipices of Bounarbachi which overlook the Simois, especially as their awful and picturesque appearance was a subject so worthy of his pencil. By tracing him in every line and every word of his two poems, I was at last enabled to discover that these high rocks which formed the surest defence of ancient Troy had not been unobserved by him. Demodocus, in extolling the exploits and the stratagems of Ulysses, relates the manner in which the wooden horse was conducted into the citadel. "The Trojans themselves," says he, "dragged it into the acropolis, and thus there it stood; while they, seated around it, spoke with uncertainty about what ought to be done. They thought of three different methods, either with the sharp steel to open a passage into its side, or to drag it up to the summit of the rock, and toss it down headlong, or suffer the huge figure to be dedicated as an expiatory gift to the gods."

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' The public road passed near the sources of the Scamander; for Hector, when pursued by Achilles, came to these sources just after he had crossed it.—Still at this day, in coming from the shore of the Hellespont to the village of Bounarbachi, you pass by the sources of the Scamander.

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‘ If all these circumstances united are not sufficient to ascertain the situation of ancient Troy, I hope that the following strict mathematical demonstration will prove it beyond all doubt.

‘ The Scæan or western gate was that which faced the plain. From this gate the Trojans issued forth, in order to engage on that plain ; near this gate Hector stood, when Priam and Hecuba wanted to dissuade him from entering the lists with Achilles ; and, lastly, it was from the top of this gate that these unfortunate parents beheld their son perish near the sources of the Scamander.— The sources of the Scamander then lay in front and in view of the Scæan gate. This gate was therefore on the west of the city. When it is once granted that I am exact with respect to the position of the sources of the Scamander ; it must be allowed that I am right as to the situation of the city of Troy. That this is to the east of the sources, is strictly and unquestionably demonstrated.’

M. Chevalier informs us, that of the four monuments upon the eminence of Bounarbachi, three are precisely similar to those which are to be seen on the shore of the Hellespont, and the fourth consists of an enormous mass of stones, which seem to be the remains of a demolished structure. After satisfying himself beyond all doubt respecting the situation of Troy, his first idea was, that they contained the ashes of the Trojan warriors. This conjecture appeared more rational, because several ancient authors relate, that long after the Trojan war, the monuments of the Trojans, as well as of the Greeks, were shewn to travellers ; and of this he adduces several instances.

Our author next examines, whether his own topographical account of the sources of the Scamander corresponds with the description given by Homer. The sources of this river, according to the poet, were at no great distance from Troy. This is likewise the case upon the hypothesis of our author. The extraordinary phenomenon, which distinguishes its two sources (one of these being cold, and the other hot), is particularly remarked both by the poet and the traveller. Homer describes the places all round the sources of the Scamander as covered with tall reeds : the same was observed by M. Chevalier. The latter likewise found the Turkish women of the village of Bounarbachi washing their garments at the sources of the Scamander, as the wives and daughters of the Trojans, correspondent to the authority of the poet, were accustomed to do when they enjoyed the sweets of peace, before the arrival of the Greeks.

In the twentieth chapter the author makes several ingenious remarks concerning Achilles’s pursuit of Hector. According  
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to the common opinion of Homer's interpreters, Hector directed his course *around* the walls of Troy; but from the description given by our author of the rocks and rugged grounds behind Bounarbachî, such a course appears to have been impracticable. He therefore endeavours to establish a different interpretation of the poet's expression relative to this subject.

' If these two warriors, says he, had retired from the sight of the armies, and continued their career quite round the walls of the great city of Priam, would the Scæan gate have been spared by the Grecian army? No longer awed by the presence of their hero, and in a state of uncertainty respecting the fate of the two warriors, while out of their view at the opposite side of the city, would those troops have remained inactive? And would they have been able to restrain their impatience till the chiefs should run no less than three times round the city?'

M. Chevalier afterwards compares the combat of Turnus and Æneas with that of Hector and Achilles.

' This circular flight of Turnus when pursued by Æneas, says he, is not directed around Laurentum, but under the walls of that city, always on the same side, and within a space of ground, "encompassed by the thick ranks of the Trojans, the walls of the city, and an extensive marsh:"—a circumstance which Virgil seems to have imagined, on purpose to produce for his combatants a field somewhat analogous to the plain of Troy, that they might thus be confined to the same scene, constantly exposed to the view of their countrymen; and, in short, that his composition might preserve a consistency, free from every violation of probability and good taste.

' Why, it may be asked, did Virgil, after following his model so implicitly from the beginning of the episode, seem to deviate from him respecting the particular course in which his warriors ran? Would he have ventured to correct his great original in so material a circumstance? did his copy of the Iliad exhibit a reading different from those now extant? or, is the text of Homer capable of such an explication as Virgil seems to have given it?

' Taking it for granted that the text has undergone no alteration, perhaps it may be possible to find in it a meaning similar to that which Virgil has expressed; and thus, at the same time, to vindicate the original from the charge of violating probability.

' After carefully examining the whole passage, I am persuaded that the difficulty in question proceeds entirely from the way of explaining the preposition *περὶ*, which often signifies *round*, or *round about*; but is also used by other authors, as well as Homer himself, to express the Latin *juxta*, *prope*, *ad* or the English  
*near,*

*near, beside, hard by*, thus marking *vicinity* in point of place. If, instead of taking *περὶ*, in the former sense, we should adopt the latter, the difficulty is completely obviated; the combatants run in a circular direction *before* or *near* the city;—and thus there no longer remains any essential difference betwixt those two parallel incidents in the Iliad and the Æneid; and the great Homer is vindicated from the charge of a deficiency in point of taste, which ought to be imputed solely to the unskilfulness of his translators.’

The argument advanced by our author, against Hector’s being pursued by Achilles literally *round* the walls of Troy, corresponds entirely with our own opinion on the subject; and it is certain that the preposition *περὶ*, from its general sense, and its acceptation in the instances specified, will justify the interpretation he has given it. Had Achilles pursued Hector really around the walls of Troy, and Æneas likewise Turnus around those of Laurentum; the Greeks, in one case, and the Trojans, in the other, would naturally have followed with solicitude the course of their respective hero; and the poets would never have omitted to mention so essential a circumstance. The common interpretation, therefore, is extremely improbable, and we are glad to find the learned translator agree in rejecting it.

The last chapter in the volume is devoted to the tombs of Achilles, Patroclus, and Antilochus. Homer, as our author observes, expressly mentions that the monument erected for Patroclus and Achilles was of a circular form, constructed of ductile earth, and situated on the sea-shore. The conclusion of the volume relates to a discovery of such a nature that we submit it to the attention of our readers.

‘ I dwell with the greatest pleasure upon this description, the particulars of which contribute so effectually towards establishing the authenticity of the antiquities of which I am speaking. “ They formed the monument of a circular shape ;”—indeed all the tombs of the plain of Troy are of a circular shape :—“ they then laid the foundations.” This shews that there was an internal fabric, and Homer points out its use : “ they pour out loose earth upon this fabric.” This earth, whose moveable quality is well expressed by the term *χρῆν*, would easily have crumbled down, and could not long have resisted the injuries of the air, if particular care had not been taken to support it by a cone of masonry.

‘ This curious mass of earth, raised by the hands of the Greeks, still exists. It is not now surrounded with elms, as it once was; the place of these is now occupied with tall poplars, and  
mournful

mournful cypresses, still more gloomy, and better adapted to the nature of sepulchres.

‘ Dr. Chandler with reason looks upon the tomb near to Jenichehr, on the summit of the promontory, to be that of Antilochus; but I know not what induced him to think that the one next it is that of Peneleus. Be that as it will, it is probable, if we attend to Homer’s description, that the two monuments raised to Patroclus and Antilochus, contain nothing, and are mere cenotaphs, as the ashes of these two warriors were put into the same urn with those of Achilles, and deposited in the same tomb.

‘ Full of this idea, and induced moreover by the magnitude of the barrow, which is the nearest to the sea, as well as by the singular name of *Dios-Tapé, the Divine Tomb*, still given to it by the Greek inhabitants of the Sigéan promontory, I previously pitched upon this as the most proper subject for the operation of digging which I advised.

‘ After my departure from Constantinople, means were found, by the help of some presents made to the commanding officers of the neighbouring fort, to accomplish this undertaking, in spite of the vigilance of the Turks. Towards the centre of the monument, two large stones were found leaning at an angle the one against the other, and forming a sort of tent, under which was presently discovered a small statue of Minerva, seated in a chariot with four horses; and an urn of metal filled with ashes, charcoal and human bones. This urn, which is now in the possession of the comte de Choiseul, is encircled in sculpture with a vine branch, from which are suspended bunches of grapes done with exquisite art.

‘ Whether these are the ashes of Achilles, I pretend not to say; but most certainly they are the relics of some personage who paid a particular veneration to Minerva, since they are accompanied with a statue of that goddess. Besides, he must have died in an age of the world when it was the practice to burn dead bodies, since here are to be seen ashes, charcoal and bones, still very distinguishable. When therefore I behold the urn of metal adorned with vine-branches, I own I find it very difficult to prevent myself from thinking of that famous urn, the gift of Bacchus, and the workmanship of Vulcan, which Thetis gave to her son, and in which the Greeks deposited the ashes of their hero.

‘ But how, it will be asked, have these ashes been so long preserved? how have they resisted the inclemency of the seasons for more than three thousand years? It may be answered, because they were not exposed to the influence of the weather. The vault under which they were found, was covered with an immense stratum of fine sand, upon which there was spread another still thicker of clay, and over all a high hill was reared. By these means,  
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the urn was secured against all humidity and contact with the air, which are the two great causes of dissolution.

“ But that is not sufficient,” adds the celebrated author of *the Travels of Anacharsis*, the learned and virtuous Abbé Barthelmy; “ those clusters of grapes attached to the urn, are executed in a style of excellence which accords not with the age of Homer.” To this objection I might answer with Boulanger, that “ the age of Homer, whatever it might be, was followed by many ages of ignorance, amidst the dust of which his book was with difficulty preserved, and during which the author himself was forgotten.” Of that author, such as he still appears to be, I might say, that he could only have appeared in an enlightened age, since he displays a sublime genius, embellished with most extensive knowledge; and since the language of Greece possesses in the *Iliad* a degree of beauty, elegance and perfection, which only could be the result of a very advanced state of improvement in commerce, in the arts and in letters.

‘ However, that I may not, by any hypothesis which may seem ill founded, give umbrage to the learned; that I may not run any risk of contradicting the annals, the marbles and the chronology of Greece, we may, I imagine, at least be allowed to compare the degree of civilization of the Greeks in the time of Homer, and even of Achilles, with that of the Turks in our own times. The former, though very ignorant of the arts, carried on a commerce with Egypt and Asia, as the Turks do with France and with England. I have seen in the possession of several pachas, both pendulum clocks and globes, and I never on that account suspected them of being astronomers. Achilles might purchase a shield from an Egyptian, as a Janizary buys a firelock from an Englishman; and he might have had in his possession an urn of exquisite workmanship, procured in some such manner, and in which his friends might have deposited his ashes.

‘ To those who ask whether I have found any inscriptions on the tombs of the Troad, I answer, that it does not appear for certain that inscriptions, in written characters, were in use in the time of the Trojan war; for Homer makes no mention of any such. But the verses of a great poet, when they describe the situation and the shape of a monument whose awful solidity and size protect it from the injuries of time, are inscriptions more durable than those on a plate of marble or of brass. Homer trusted that the tombs which he celebrated, would partake of the immortality of his descriptions; and he sung—

Τοῖς, οἱ νῦν γεγάασι, καὶ οἱ μετόπισθεν ἔσονται.  
—to those now born, and to those who shall hereafter exist.

‘ If these evidences, gentlemen, are sufficient to remove all  
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your doubts respecting the existence of those precious remains of antiquity, I shall have reason to expect the confidence of all the learned; and I indulge myself with the pleasing hope, that when the Royal Society of Edinburgh shall have pronounced a favourable judgment concerning the authenticity of those famous monuments, all the academies of Europe will be eager to adopt it; and enlightened travellers of all nations, whom business or curiosity may conduct to the Hellespont, will consider it as incumbent upon them, by a new veneration paid to the tombs of the heroes of the Iliad, to make some amends for the criminal oblivion in which barbarism has involved them for so many ages.'

On the whole, this Memoir may justly be regarded as one of the most interesting disquisitions into a scene of classical celebrity, that has hitherto ever engaged the attention of the literary world. M. Chevalier has investigated the plain of Troy with such liberal zeal, assiduity, and success, as deservedly place him beyond all competition from the whole united class of travellers, ancient and modern, who have visited that region, consecrated to immortal fame by the noblest productions of human genius. By examining the Troad with unwearied industry, and comparing its present state with topographical circumstances in Homer, he has not only evinced the fidelity of the poet's description, but seems to have ascertained the true situation of ancient Ilium, and other objects of renown, with a degree of precision and probability which scarcely leaves room for any doubt. Whether he has actually had the peculiar good fortune to discover the ashes of Achilles, the fatal enemy of Troy, no positive evidence can now incontestibly prove; but on a subject concerning which the opinion of individuals may be expected, we do not hesitate, every circumstance considered, to express ourselves in the affirmative. The practice of burning the dead can only be referred to times of extremely remote antiquity among the Eastern nations; and when to this consideration is joined the epithet of *Dios Tapé*, the *Divine Tomb*, with the farther evidence of poetical, historical, and, formerly, traditional authority, it will be difficult to assign those relics, by probable conjecture, to any other period than the heroic ages, or to any other person than the son of Thetis, whom Grecian fiction had invested with the honours of divinity. The poetical history of the cup, or urn, in which the ashes were found, is recited with great perspicuity by the professor who has obliged the public with a translation of the Memoir; which, we have the pleasure to add, he has enriched with a number of references, and valuable annotations, expressive both of learning and ingenuity. We have only to observe, with relation to the urn, that its being adorned

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with vine-branches, may correspond, in mythological language, with a present from Bacchus; and its being made of metal was sufficient to denominate it the workmanship of Vulcan.

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*The History of the Revolution of France. Translated from the French of M. Rabaut de Saint-Etienne. 8vo. 5s. Boards. Debrett. 1792.*

A Short time must determine whether the late events in France are to be styled a revolution, or a temporary anarchy, the insurrection of a rebellious, tyrannical, and sanguinary mob. As a political system, it had neither basis nor connection. It was a mass of sounding words, and regulations, sometimes indeed good; but, as a whole, unsatisfactory, and, as a constitution, inconsistent and impracticable. A history, however, of the attempt will be of use as a guide to future historians, perhaps as a warning to future innovators; and M. Rabaut St. Etienne, who may truly say of the revolution, *quorum pars magna fui*, has every qualification to render a history of this kind interesting. 'Brief, elegant, eloquent, satisfactory'—the pointed precision of Tacitus, 'the dignity of Hume,' the 'satirical vivacity of Voltaire,' form the substance of the translator's eulogy. We shall be more cool in our commendation; but justice forbids us to refuse him the credit of genius, ability, comprehensive views, a precision, a force and an elegance of style. The translator, Mr. White, whom we have often had occasion to commend, has executed the task with his usual ability. The notes, interspersed, are perhaps too numerous, if we consider their nature. They interrupt the chain of the reasoning with the translator's opinions, his exclamations of applause, his satirical insinuations and comparisons, not always expressed with sufficient caution, or introduced without apparent petulance. We are well pleased, however, with being able to add, that Mr. White thinks, *we need not a revolution.*

The historian of the revolution introduces his narrative with a comprehensive view of the state of the French government, its numerous oppressions and abuses. The picture is coloured with skill, and by no means overcharged. It was a monstrous system of every error, which had ever degraded any government. The dawn of philosophy and illumination commenced with the correspondence of Clarke, Locke, Newton, and Leibnitz, with some learned men of France. Montesquieu struggled with the clouds of despotism, and his light broke faintly through the thick horizon. Voltaire and Rousseau advanced to the meridian with more brilliancy and effect. The

C. R. N. AR. (VI.) Oct. 1792.

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day was arrived, the sun had shone, but the fruits were not yet matured. Circumstances aided their powers, and we have to regret only, that in the hands of their successors they were misdirected. The circumstances which completely dissipated the clouds, were the financial distresses of the present monarch. Let us select M. Rabaut's picture of this unfortunate, weak, misguided man, and a part of the political history of the early period of his reign.

His heart was good; he felt an attachment to his people, and a repugnance to be a tyrant, proofs of which he hath shewn, as often as he hath spoken and acted for himself. From his youth he had declared his taste for the reformation of abuses, and the courtiers trembled at the idea of it. But the custom of the court of France was, to keep the heirs to the throne at a distance from all knowledge of affairs of state \*, in order to impose on them the more easily, and to govern in their name. Such hath been the chief cause of the troubles which have afflicted Louis XVI. With proper instruction, he might have saved the state; for he was naturally an œconomist, and it was to the depredations on the royal treasury that the public indignation was principally directed.

He wished for counsellors; he sought for them among the friends of his father. He called Maurepas to the ministry, and imagined that he had summoned a sage, because he had summoned an old man †; but all he got was a veteran courtier, who had nothing else in view than to keep his power as long, and as quietly, as possible.

It must be observed, that through the whole course of his reign, Louis XVI. yielded constantly to what he believed to be the wish of the nation; and, as every man, in his conduct through life, is directed by some habitual idea, it may be said, that the king was always guided by the idea above-mentioned. He shewed it at the moment of his accession to the throne, by recalling the banished parliaments, and reversing the vengeance of Maupeou. The parliaments were considered as a part of the nation, and, if not as her support, at least as her hope. Their feeble and useless, and often fallacious remonstrances, presented at least a barrier against that despotism which had exhausted the patience of every human being. Their banishment had, for three years, been the object of general attention, and given birth to a multitude of publications upon government. It was impossible, with such principles as had enlightened the present generation, that the rights of the people, and the duties of kings, should not have been examined

\* Are there no other courts where this usage is established?

† Excellent.

into, searched to the very bottom, published; and that a multitude of men heaped together in a great city, where ideas can be so quickly communicated, should not call on the name of liberty, that imperial and universal destroyer of abuses \*.

The succession of ministers and reformers only offered new plans for remedying the distresses of the public; plans specious, but inefficient; oppressive, but not advantageous. M. Necker was more visionary, for his system required temperance, prudence, and œconomy from those to whom luxury, rapacity, and prodigality, were almost naturally inherent.

The notables were called on to cure this desperate disease. They met, and their meeting ended in the convocation of the states-general. This part of the history is sufficiently known, nor is it of consequence to notice the minute particulars in which our author differs from other meaner historians. The different events seem to be connected with peculiar skill, detailed with the author's usual comprehension and ability. The revolution was completed by the destruction of the Bastille and the sacrifices of the 4th of August. The following observations, with which the fourth book commences, are truly excellent: we need not the chorus of the Translator.

‘ France might have been likened to an immense chaos, in which all the elements of order already existed, and were only waiting for the hand of the Creator. Power was suspended, authority disowned, and the wrecks of the feudal system were superadded to the vast ruins. Every thing tended to excite an apprehension, that the kingdom would become a prey to anarchy; and if such was the fear of all good citizens, it formed the hope of those, who were never weary of hoping for the restoration of despotism. But a people which hath grown old in the habitude of order, feels the want of it, and cannot long dispense with it. The proprietaries were all in arms, and this proved the salvation of France; for that class of men who had nothing to lose, and every thing to gain, in the confusion of revolutions, was restrained from assembling any where, through the fear of a repulse †.

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\* • Souveraine destructrice de tous les abus.’

† An excellent lesson to persons of property in this kingdom. Much of the mischief committed during the riots amongst ourselves, might have been prevented by due vigilance. The very first symptom of popular commotion, be the cause of it what it may, should be as an alarm-bell to every good citizen. For, on all such occasions, there start up myriads of persons, “who have nothing to lose, and every thing to gain, and who, while destroying property, never inquire to what party the proprietor belongs.”—I am induced to think that this little history may prove useful to the people of England, in more than one point of view. It is a bitter reproach to legislation and police, that there should exist in a state, a multitude, of which the government can give no account.’

Arms became the passion of a people naturally inclined to war. The capital conferred on them a degree of lustre and importance, by the order and the beauty of her national militia; emulation spread far and wide, and France, ere long, beheld three millions of men, all clad in the uniform of the nation. These became the protectors of property, and the true public force; and, although, in several places, they have themselves proved the cause of partial disturbances, although, in some, they have been an instrument in the hands of the disaffected, for obstructing the progress of the revolution, yet the whole of the national guards formed such a vast mass of resistance, that to them is France indebted for her salvation. It was the nation which protected the nation, and this grand display of strength was also a grand display of wisdom \*.

The various decrees of the assembly are subjects of our author's future narrative. He explains their objects with ability, and defends them in general with singular skill and address: we may add, not always satisfactorily. The events of the memorable 6th of October are described with unusual minuteness, probably with accuracy; for, at that period, the king had reason to think himself in the hands of his enemies; and that it was in his power, by such means, to escape. It is not to be considered as the subject of reproach, that the celebrated banquet, on the first of October, rendered the attempt to escape too notorious; for it was not easy to conceive, at that time, the determined fury and unanimity of the populace, a fury augmented by a scarcity (most probably an artificial projected scarcity) and an unanimity the result of repeated oppressions. Perhaps the following facts are not sufficiently known.

The military force of Versailles had been assembled round the castle. The king, who was returning from the chace, and who had heard talk of women only, had forbidden the soldiery to fire. Meanwhile, prodigious was the tumult occasioned by these different multitudes, embodied, or disorderly, pouring to and fro, and changing every moment their movements and their forms; citizens of Paris, citizens of Versailles, men, women, national guards, in one mighty scene of confusion on this side of the iron gate. It is said, that the *Sieur Brunout*, a Parisian soldier, attempting to approach the iron gate, was repulsed by the life-guards; that *M. de Savonieres* and two others pursued him sabre in hand, and that *M. de Savonieres* having received a blow with a musket, this was a signal of the hatred subsisting between the king's guards and the national guards of Versailles. The latter

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\* \* *Bravo!*

fired

fired several shots upon the king's guards, who retreated: still more unfortunately, at the moment when a deputation of the king's guards, unarmed, was carrying a letter of civility to the national guard of Versailles, a volley of musket-shot was fired by the king's party. The national guards imagined that they were betrayed; and now fury takes possession of their hearts; some charge their muskets, others point the cannon; every thing continued to proclaim disorder, when, at midnight, a body of 15,000 men arrives, by three roads, from Paris, with a train of artillery, and headed by M. de la Fayette. Fortunate, had they arrived but three hours sooner.

‘He had himself sent notice of this army to the castle. Whether it was that the court was frightened, or that the moment was now come for executing the project of the king's departure, the carriages are got ready, and he is entreated to seek security in flight. But these carriages were arrested by the national guard of Versailles, and the king positively refused to depart. He declared, that he would rather perish than see the blood of Frenchmen streaming in his quarrel. This virtuous sentiment, which hath always swayed the king, saved France, and is a proof that the project had been kept a secret from him. The intention evident was to take advantage of the alarm of the moment, in order to persuade the king to attempt an escape, and every disposition was made for the providing a sufficient force to escort him.’

The war of parties in the assembly, and of pamphlets without its walls, succeeded; but the assembly, notwithstanding its struggles against the enemies of the revolution, ‘was still, it is said, advancing, with great strides, trampling on the ruins of despotism, combating every prejudice, discomfiting every error, making war on every abuse, destroying usurped rights, and re-establishing that precious equality which gives anew to nations the robust benefit of youth.’ The king at length lent his assistance, came voluntarily to the assembly, and in a fit of temporary conviction, or worked up to the highest pitch of dissimulation, declared his hearty concurrence with their views and plans, and promised that himself and queen would teach the same lesson to his successor, his infant son. Among the acts of the assembly, the abolition of armorial bearings has appeared the weakest, the most childish attack on trifles, and pregnant with the most dangerous consequences. Let us attend to the apology of the author and his translator.

‘There was one decree, in particular, which provoked the privileged party more than any of those which had been passed; and yet this decree required nothing but the sacrifice of certain

frivolous rights, unworthy of the citizens of a state enjoying liberty : it was the decree against titles, armorial bearings, and liveries. It was proposed and seconded by the patriotic deputies of the order of nobility heretofore existing. The suppression of coats of arms was a consequence derived from the abolition of nobility, of the feudal system, and of privileges ; for blazonry, and the armorial ensigns peculiar to the nobles, were the emblems of the feudal authority, and liveries bore an affinity to these colours ; and, with respect to titles, they appertained either to a nobility which no longer was in existence, or to vanity, the irreconcilable enemy of equality, and which, consequently, ought to be abolished by the laws, in order that it may be abolished by our manners.

‘ From this day, then, the greatest part of the nobles of the kingdom became the unappeasable enemies of the constitution ; it hath even been asserted, more than once, that this decree had determined them to excite a civil war, and to perish upon the ruins of France, rather than renounce their claim to honour. To honour ! astonishing and memorable instance of the frivolity of human kind, and of the despotism of prejudices ! But this very indignation has justified the decree ; it hath proved, that the nobles were thus tenacious of the symbols of their former influence, only because they did not look upon that influence as lost, or because they cherished the hope of recovering it. Many of those who approved this law, censured the national assembly as having enacted it too soon, and at a time when all the conspiracies were in agitation, and every court in Europe solicited to become our enemy. But, if we consider the circumstances only, we may observe also, that the moment when France possessed most energy, was the moment for discomfiting the plots against her liberty \*.’

The rights we allow were ‘ frivolous’, for the power of the nobility was destroyed. For that *very* reason they ought *not* to have been touched. Was it not of consequence to avoid irritating those who had been essentially wounded ? Would any one, who had disarmed his enemy, seize eagerly on the scabbard, if, to retain it, was a consolation for the defeat ? The equality was established, nor was it in the power of these ensigns to change it ; or if it were, others might be easily assumed not within the reach of the assembly’s edicts. To the translator’s concluding apothegm, it might be equally easy to reply.—Increase the number of injuries either real or imaginary, and you will unite a party more firmly.

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\* ‘ I confess that I cannot refuse my assent to this opinion of the French historian. It appears to have been a stroke of true policy in the national assembly, to strip the nobles of their uniform, if one may so express it, and thus confound them with the mass of society. Take away the badge of a party, and you diminish its strength.’

M. Rabaut is more successful in explaining the cause of the deficit under the auspices of the new rulers; a deficit which has arisen to so alarming a height, as already to undermine the power of the assembly, if no more active attempts were made. His picture of regenerated France is a captivating one, nor is it wholly delusive: the fairer prospects are brought unequivocally forward, but the secret sources of future confusion are untouched. The institution of the Jacobins is mentioned with care and caution. 'The patriotic deputies, he observes, formed a society, where they previously discussed the decrees of the national assembly; and, as they admitted citizens of every class "with a view of forming the public mind," they obtained a superior degree of influence.' Thus was quietly hatched the egg, that was to disseminate the most fatal confusion.

The apology for the conduct of the assembly, in what related to Avignon, is artful. Avignon had been a province of France, and wished to be united to it again: the assembly kindly protected her deserted neighbours, and we shall add, lest they should be too numerous, let loose a banditti to murder great numbers. The conduct of France respecting the colonies, though weak and indecisive, was more excusable. It was the first practical application of the new principles, and the consequences were so obvious, that they could not be evaded. From the success of this first application, what would follow might easily be conjectured.

The emigrations, the preparations of the neighbouring monarchs, and at last the escape of the king, engage the historian's attention. On these subjects, his remarks have more than their usual energy, more than their common pointed precision. Military preparations to change the opinions of a nation are absurd; and the monarchs, now engaged in the attempt, will find their soldiers' minds more easily perverted than the phrenzy of their antagonists subdued\*. The scene of America, if France has any firmness and courage, will be again acted: Austria and Prussia be, in turn, taught, by bitter experience, the madness of interfering. At present, indeed, liberty has become licentiousness and anarchy; but those who have fled from the latter, were the authors of the revolution, and will never suffer the return of despotism. M. Rabaut attributes the king's flight to the intrigues of the emigrants only. The following picture is an animated and a just one:

\* As soon as intelligence of this affair was received in foreign countries, there was no longer a doubt there that France would become a prey to all the miseries of anarchy and civil war. But,

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\* This article was written before the first of October.

unquestionably, if ever there was a grand and glorious spectacle, it was that displayed by the French nation from Calais to the Pyrenees. The first was a moment of surprise, the second of calmness and tranquillity. Every eye was now fixed upon the national assembly, the sole but powerful resource of a great people. Never hath been, never will be a nation's majesty more imposing. At Paris, it seemed that the citizens were disencumbered of a heavy burthen; they no longer had a king. The people, by a general emotion, effaced every where his name, and defaced every where his effigy; it did the same with that multitude of ensigns, which, under the reign of despotism, are decorated with his titles or with his diadem, and in the evening there remained not a single vestige of his dignity. The national guards assemble under their colours, and march to the sound of military instruments, to the national assembly, in order to take the oath of fidelity. Their example is imitated by the citizens of Paris, and, during three whole hours, they were filing through the hall, holding up their hands, and taking the oath.

• The assembly, meanwhile, evinced that it was worthy of the nation's confidence; it immediately issued orders to the several ministers to put the laws in force. It dispatched couriers to all the departments, with injunctions for arresting all persons quitting the kingdom, and with information respecting the measures adopted by the assembly. It required all military persons, who were public functionaries, to take the oath of fidelity to the nation. During that memorable sitting, which lasted seven days and seven nights, it was occupied in preventing disturbances, in encouraging the citizens, and in demonstrating, both by its coolness and by its firmness, that it was worthy of commanding in such circumstances. It is remarkable, that, on the second day after it had taken every precaution which the security of the empire demanded, it quietly resumed the order of its interrupted labours, and discussed the penal code.

The conclusion is equally judicious and animated.

• We shall one day be able to develop, more circumstantially, events so interesting to this nation, and in producing which she hath universally co-operated. Our intention, at present, hath been merely to sketch a rapid picture of the revolution, as an account of a battle is given, on the day following that on which the battle was fought. Common observers have beheld nothing in this astonishing spectacle which France hath exhibited to Europe, but men combating men with all the cruelty of civil rage, and passions contending with passions. But the enlightened of every country have easily perceived, that ours was the cause of the whole human race, and they looked forward with anxious hearts

to the final issue of such a contest. The human species may be for a long time degraded and abased, in those countries where there is but one master, one opinion, one law, and one book; for despotism, possessing herself of these manageable reins, retains for ever under the yoke those herds of human beings, whose reason is not making any progress. In such countries, to change opinion is a crime, since in fact it is disobeying the master and the law. But in nations where books abound, and study is become general, men insensibly disengage themselves from the burthen of ignorance, and from error, which is worse than ignorance, in order to arrive with certainty at truth; for our reason is capable of being improved unlimitedly. There, to alter opinion is a virtue, since, in fact, it is shaking off the yoke of error: there, the tyrants of thought are the worst of men, since they are considered as the enemies of mankind, the progress of which they would endeavour to retard: they degrade, as far as such degradation depends on them, the masterpiece of nature.

The revolution of France, then, hath been the result of the light of knowledge, which had penetrated every class of citizens in this kingdom, to a greater degree than it hath illumined other nations. It commenced the moment men began to reflect, the misconduct of three reigns matured it, the opposition made by the privileged orders hath accelerated it, and French impetuosity hath produced its consummation. When Bacon made his first experiments, when Montaigne doubted, when Bayle became the advocate-general of philosophy, they were preparing the revolution of France. But the light of reason belongs to every nation and to every land, and, at the present day, no potentate, no political aggregation of men, can obstruct or retard its progress. It will, therefore, continue its task with that deliberation and that wisdom which bring events to maturity, without forcing them: and while France shall be employed in finishing the distressful struggle, in which she is now engaged, the nations of Europe will not behold, without emotion, the completion of that wondrous destiny, on which depends the destiny of the universe.

We have transcribed much from this author, who deserves greatly our regard and attention. It is an able narrative, generally specious, and often judicious. We may repeat, that the principle of the revolution deserves commendation: if in the progress, turbulent spirits have eagerly seized an occasion of exciting confusion for their own purposes, it ought not to be attributed to the first authors. The fault, so far as respects them, is what we have often stated, the establishing a visionary system on abstract speculative propositions, without allowing for the passions, the factions, the interested, or the ambitious views of mankind. They resemble the mechanic who, in  
estimating

estimating the power of his machine, has neither allowed for the weight of the materials, or the friction, is unable to stop it when in motion, or to regulate it when erroneous.—The political reflections arising from the narrative are added at the end: they are acute, ingenious, and philosophical, but sometimes fanciful.

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*The Botanic Garden. A Poem, in Two Parts. Part I. Containing The Economy of Vegetation. With Philosophical Notes.*  
4to. 1l. 1s. Boards. Johnson. 1791.

WE gave an account of the Second Part of this truly elegant and philosophical poem, in our LXVIIIth vol. p. 375. The First Part, which was to contain the Physiology of Vegetation, takes a much more extensive range, and pervades every part of the modern philosophy in its most improved state, adding occasional hints of farther information, and more satisfactory explanation. The work is professedly designed 'to enlist imagination under the banner of science;' and it shows, that the rigid terms of scientific investigation may lose, in able hands, their harsher nature, and put on the flowing elegant garb of polished learning. We scarcely know the subjects of our former investigation in their new dress, or discover, under the robe of poetical ornament, the result of philosophical enquiry. At times the fastidious critic may discover a few weaker lines, or less appropriate expressions; but he will soon lose the disagreeable feelings which these may excite, by viewing the extensive and unusual walks of the poetical philosopher, the art with which the abstrusest images are conveyed, and the address with which they are adorned. In some respects, our philosophy does not wholly coincide with that of the author; but, in no instance, do we greatly differ; and, while he follows in general the most respectable philosophers, ought we to condemn him, that he does not see facts exactly in the same light that we do, or that he does not draw the same consequences?

We have said that Dr. Darwin, we hope that we do not offend by adding the name which fame has so generally affixed to this elegant poem, takes a more extensive range than he had promised. Instead of the economy of vegetation, he pursues the mazes of philosophy in the different phænomena connected with the four elements. His Salamanders, his Gnomes, his Nymphs, and Sylphs, are inhabitants of fire, earth, water, and air, according to the Rosycrusian system, and each is the subject of their respective cantos. The genius of the place invites the goddess of botany, who is received by these elements,

ments; and she addresses them in order, describing their properties, their powers, and their functions. The goddess of botany is not described with very appropriate distinctions. Flowery ornaments are too obvious additions, and 'steps celestial' ought not to have *pressed* 'the panted ground.' She first addresses the 'nymphs of fire,' and introduces the different phenomena depending on light and heat. Volcanos, phosphorus, electricity, and steam-engines, form the most distinguished objects in this picture; and some parts are illuminated by a blaze of poetry, surpassing their own fires. We cannot resist transcribing the following lines, for their own merit, and the philosophical hints contained in the notes:

'Ethereal powers! you chase the shooting stars\*,  
Or yoke the vollied lightnings to your cars,  
Cling round the aerial bow with prisms bright,  
And pleased untwist the sevenfold threads of light;  
Eve's silken couch with gorgeous tints adorn,  
And fire the arrowy throne of rising Morn.  
—Or, plum'd with flame, in gay battalions spring  
To brighter regions borne on broader wing;  
Where lighter gasses †, circumfused on high,  
Form the vast concave of exterior sky;

With

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\* \* The meteors called shooting stars, the lightning, the rainbow, and the clouds, are phenomena of the lower regions of the atmosphere. The twilight, the meteors called fire-balls, or flying dragons, and the northern lights, inhabit the higher regions of the atmosphere.

† Mr. Cavendish has shewn, that the gas, called inflammable air, is at least ten times lighter than common air; Mr. Lavoisier contends that it is one of the component parts of water, and is by him called hydrogen. It is supposed to afford their principal nourishment to vegetables, and thence to animals, and is perpetually rising from their decomposition; this source of it in hot climates, and in summer months, is so great as to exceed estimation. Now if this light gas passes through the atmosphere, without combining with it, it must compose another atmosphere over the aerial one, which must expand, when the pressure above it is thus taken away, to inconceivable tenuity.

'If this supernatural gaseous atmosphere floats upon the aerial one, like ether upon water, what must happen? 1. It will flow from the line, where it will be produced in the greatest quantities, and become much accumulated over the poles of the earth. 2. The common air, or lower stratum of the atmosphere, will be much thinner over the poles than at the line; because if a glass globe be filled with oil and water, and whirled upon its axis, the centrifugal power will carry the heavier fluid to the circumference, and the lighter will in consequence be found round the axis. 3. There may be a place at some certain latitude between the poles and the line on each side the equator, where the inflammable supernatant atmosphere may end, owing to the greater centrifugal force of the heavier aerial atmosphere. 4. Between the termination of aerial and the beginning of the gaseous atmosphere, the airs will occasionally be intermixed, and thus become inflammable by the electric spark; these circumstances will assist in explaining the phenomena of fire-balls, northern lights, and of some variable winds, and long continued rains.

'Since the above note was first written, Mr. Volta, I am informed, has applied

With airy lens the scatter'd rays assault,  
 And bend the twilight † round the dusky vault;  
 Ride, with broad eye and scintillating hair,  
 The rapid Fire-ball through the midnight air;  
 Dart from the North on pale electric streams,  
 Fringing Night's sable robe with transient beams.  
 —Or rein the Planets in their swift careers,  
 Gilding with borrow'd light their twinkling spheres;  
 Alarm with comet-blaze the sapphire plain,  
 The wan stars glimmering through its silver train;  
 Gem the bright Zodiac, stud the glowing pole,  
 Or give the Sun's phlogistic orb to roll.'

The steam-engine is excellently described in the following lines: it would have appeared almost an impossibility to have adorned a subject seemingly so barren.

' Nymphs ! you erewhile on simmering cauldrons play'd,  
 And call'd delighted Savery to your aid;  
 Bade round the youth explosive Steam aspire  
 In gathering clouds, and wing'd the wave with fire;  
 Bade with cold streams the quick expansion stop,  
 And sunk the immense of vapour to a drop.—  
 Press'd by the ponderous air the Piston falls  
 Resistless, sliding through its iron walls;  
 Quick moves the balanc'd beam, of giant-birth,  
 Wields his large limbs, and nodding shakes the earth.  
 ' The Giant-Power from earth's remotest caves  
 Lifts with strong arm her dark reluctant waves;  
 Each cavern'd rock, and hidden den explores,  
 Drags her dark coals, and digs her shining ores.—  
 Next, in close cells of ribbed oak confin'd,  
 Gale after gale, he crowds the struggling wind;

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plied the supposition of a supernatant atmosphere of inflammable air, to explain some phenomena in meteorology. And Mr. Lavoisier has announced his design to write on this subject. *Traite de Chimie*, tom. i. I am happy to find these opinions supported by such respectable authority.'

' † The crepuscular atmosphere, or the region where the light of the sun ceases to be refracted to us, is estimated by philosophers to be between 40 and 50 miles high, at which time the sun is about 18 degrees below the horizon; and the rarity of the air is supposed to be from 4,000 to 10,000 times greater than at the surface of the earth. *Cotes's Hydrost.* p. 123. The duration of twilight differs in different seasons and in different latitudes; in England the shortest twilight is about the beginning of October and of March; in more northern latitudes, where the sun never sinks more than 18 degrees below the horizon, the twilight continues the whole night. The time of its duration may also be occasionally affected by the varying height of the atmosphere. A number of observations on the duration of twilight in different latitudes might afford considerable information concerning the aerial strata in the higher regions of the atmosphere, and might assist in determining whether an exterior atmosphere of inflammable gas, or hydrogen, exists over the aerial one.'

The

The imprison'd storms through brazen nostrils roar,  
Fan the white flame, and fuse the sparkling ore.  
Here high in air the rising stream he pours  
To clay-built cisterns, or to lead-lin'd towers;  
Fresh through a thousand pipes the wave distils,  
And thirsty cities drink the exuberant rills.—  
There the vast mill-stone with inebriate whirl  
On trembling floors his forceful fingers twirl.  
Whose flinty teeth the golden harvests grind,  
Feast without blood! and nourish human-kind.'

The Economy of Vegetation, so intimately connected with fire and heat, is not neglected in the first book; but our author's observations on this subject are neither so highly finished, nor so sublimely adorned, as some of the other parts of the canto.

The second canto is the Address of the Genius of Botany to the Gnomes, the Nymphs of the Earth, and includes, of course, a description of the principal phænomena of the mineral kingdom. But this rugged subject has been already touched by an English author, and adorned with a truly poetic brilliancy. We allude to 'The Mine,' a poem, by Mr. Sergeant, noticed in the LIXth and LXVIIIth volumes of our Journal. Whether Dr. Darwin's powers were depressed by the spirit and energy of his predecessor, or whether the subject was less congenial to his talents, we know not; but we think this canto inferior to the others. One of the best passages relates to the Economy of Vegetation, and this for different reasons we shall select.

' Go, gentle Gnomes! resume your vernal toil,  
Seek my chill tribes, which sleep beneath the soil;  
On grey-moss banks, green meads, or furrow'd lands  
Spread the dark mould, white lime, and crumbling sands;  
Each bursting bud with healthier juices feed,  
Emerging scion, or awaken'd seed.  
So, in descending streams, the silver Chyle  
Streaks with white clouds the golden floods of bile;  
Through each nice valve the mingling currents glide,  
Join their fine rills, and swell the sanguine tide;  
Each countless cell, and viewless fibre seek,  
Nerve the strong arm, and tinge the blushing cheek.  
' Oh, watch, where bosom'd in the teeming earth,  
Green swells the germ, impatient for its birth;  
Guard from rapacious worms its tender shoots,  
And drive the mining beetle from its roots;  
With ceaseless efforts rend the obdurate clay;  
And give my vegetable babes to day!'

The

The third canto contains the Address of the Goddess to the Nymphs, the Aquatic Nymphs, as they are emphatically called, for the term has been applied to the Gnomes and Salamanders. What relates to the Sea Nymphs is singularly beautiful, and highly polished: some of the other parts seem to be touched with a less skilful hand. The frost-scenes are also finished with peculiar care, and our readers will probably be much pleased with the following lines:

' Where with chill frown enormous Alps alarms  
A thousand realms, horizon'd in his arms;  
While cloudless suns meridian glories shed  
From skies of silver round his hoary head,  
Tall rocks of ice refract the colour'd rays,  
And Frost sits throned amid the lambent blaze;  
Nymphs! your thin forms pervade his glittering piles,  
His roofs of chrystal, and his glassy ailes;  
Where in cold caves imprisoned Naiads sleep,  
Or chain'd on mossy couches wake and weep;  
Where round dark crags indignant waters bend  
Through rifted ice, in ivory veins descend,  
Seek through unfathom'd snows their devious track,  
Heave the vast spars\*, the ribbed granites crack,

Rush

\* \* Water, in descending down elevated situations, if the outlet for it below is not sufficient for its emission, acts with a force equal to the height of the column, as is seen in an experimental machine called the philosophical bellows, in which a few pints of water are made to raise many hundred pounds. To this cause is to be ascribed many large promontories of ice being occasionally thrown down from the glaciers; rocks have likewise been thrown from the sides of mountains by the same cause, and large portions of earth have been removed many hundred yards from their situations at the foot of mountains. On inspecting the locomotion of about thirty acres of earth with a small house, near Bilder's Bridge in Shropshire, about twenty years ago, from the foot of a mountain towards the river, I well remember it bore all the marks of having been thus lifted up, pushed away, and as it were crumpled into ridges, by a column of water contained in the mountain.

' From water being thus confined in high columns, between the strata of mountainous countries, it has often happened that when wells or perforations have been made into the earth, that springs have arisen much above the surface of the new well. When the new bridge was building at Dublin, Mr. G. Semple found a spring in the bed of the river, where he meant to lay the foundation of a pier, which, by fixing iron pipes into it, he raised many feet. *Treatise of Building in Water*, by G. Semple. From having observed a valley north-west of St. Alkmond's Well, near Derby, at the head of which that spring of water once probably existed, and by its current formed the valley, (but which in aftertimes found its way out in its present situation,) I suspect that St. Alkmond's well might, by building round it, be raised high enough to supply many streets in Derby with spring-water, which are now only supplied with river-water. See an account of an artificial spring of water, *Phil. Transf.* vol. lxxv. p. 1.

' In making a well at Sheerness, the water rose 300 feet above its source in the well. *Phil. Transf.* vol. lxxiv. And at Hartford in Connecticut, there is

Rush into day, in foamy torrents shine,  
And swell the imperial Danube or the Rhine.—  
—Or feed the murmuring Tiber, as he laves  
His realms inglorious with diminish'd waves,  
Hears his lorn Forum sound with Eunuch-strains,  
Sees dauntless slaves insult his martial plains;  
Parts with chill stream the dim religious bower,  
Time mouldered bastion, and dismantled tower;  
By alter'd fanes and nameless villas glides,  
And classic domes, that tremble on his sides;  
Sighs o'er each broken urn, and yawning tomb,  
And mourns the fall of Liberty and Rome.'

Dr. Darwin, in this canto, shows us, that he leans very strongly to the system of Lavoisier, respecting the composition of water. He alludes to it in other passages; but always speaks of it with doubt and hesitation: even here, he gives the opinions of others rather than his own; but his admitting the system into the poem, seems to give a sanction to the doctrine. The bright squadrons of the Nymphs are said to watch the cold elastic vapours as they rise,

' With playful force arrest them as they pass,  
And to pure air betroth the flaming gas.'

The ancient Apologue, which supposes Jupiter to represent the superior part of the atmosphere, the inflammable, and Juno the inferior, the heavier vital air, while their union produces vernal showers, 'tempts one, he observes, to believe, that the very ancient chemists of Egypt had discovered the composition of water, and thus represented it in hieroglyphic figures.' The lines quoted from the second book, l. 325 of the Georgics, do not, however, countenance the opinion:

' Tum pater omnipotens sæcundis imbribus æther  
Conjugis in Gremium lætæ descendit' —

The showers, in this image, are already produced, and fall into the bosom of Juno.

The description of the pump is beautiful; but the allusion, which follows, to the sucking of the child, is rather philosophically exact than poetically illustrative. The lines are, however, too beautiful to be wholly passed over.

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a well which was dug seventy feet deep before water was found, then in boring an augur-hole through a rock, the water rose so fast as to make it difficult to keep it dry by pumps till they could blow the hole larger by gunpowder, which was no sooner accomplished than it filled and ran over, and has been a brook for near a century. *Travels through America, Lond. 1789. Lane.'*

' Nymphs!

' Nymphs ! you first taught to pierce the secret caves  
 Of humid earth, and lift her ponderous waves ;  
 Bade with quick stroke the sliding piston bear  
 The viewless columns of incumbent air ;—  
 Press'd by the incumbent air the floods below,  
 Through opening valves, in foaming torrents flow,  
 Foot after foot with lessen'd impulse move,  
 And rising seek the vacancy above.—  
 So when the Mother, bending o'er his charms,  
 Clasps her fair nurseling in delighted arms ;  
 Throws the thin kerchief from her neck of snow,  
 And half unveils the pearly orbs below ;  
 With sparkling eye the blameless Plunderer owns  
 Her soft embraces, and endearing tones,  
 Seeks the salubrious fount with opening lips,  
 Spreads his inquiring hands, and smiles, and sips.'

That part of the canto, with the note accompanying it, designed to show that the bending of the leaf, to 'shoot off' the showers or dew-drops, and the closing of some leaves to prevent the accumulation, is effected by the connection of the muscles with a sensitive sensorium, rather than the necessary mechanical effects of irritation, is not very satisfactory. It may be admitted in poetry, and even then be allowed with the usual licence of 'quidlibet audendi;' but should not have formed a part of the notes. The description of the chyle changing into blood, pervading the minutest pores of animal bodies, and the simile of the Nymphs receding, to the shooting of the spider-broods, are conducted with singular beauty, and a vein of the most elegant poetry.

The last canto relates to the Sylphs, the Nymphs of the Air. But it would be difficult even to allude to the various beauties of this part. We shall select only one specimen.

' Sylphs ! your bold myriads on the withering heath  
 Stay the fell Syroc's suffocative breath ;  
 Arrest Simoöm in his realms of sand,  
 The poisoned javelin balanc'd in his hand ;  
 Fierce on blue streams he rides the tainted air,  
 Points his keen eye, and waves his whistling hair ;  
 While, as he turns, the undulating soil  
 Rolls in red waves, and billowy deserts boil.

' You seize Tornado by his locks of mist,  
 Burst his dense clouds, his wheeling spires untwist ;  
 Wide o'er the West when borne on headlong gales,  
 Dark as meridian night, the Monster sails,  
 Howls high in air, and shakes his curled brow,  
 Lashing with serpent-train the waves below,

Whirls

Whirls his black arm, the forked lightning flings,  
And showers a deluge from his demon-wings.'

A great part of this canto relates to the economy of vegetation, and it deserves the highest praise; but having collected various passages of different kinds, we must check our pilfering hand, lest we be accused of attracting attention by borrowed ornaments.

The additional Notes at the end are wholly philosophical. They relate to meteors; primary colours; coloured clouds; comets; sun's rays; central fires; elementary heat; Memnon's lyre; luminous insects; phosphorus; steam-engine; frost; electricity; buds and bulbs; solar volcanos; calcareous earth; morasses; iron; flint; clay; enamels; Portland vase; coal; granite; evaporation; springs; shell-fish; sturgeon; oil on water; ship-worm; maelstrom; glaciers; winds, vegetable perspiration, placentation, circulation, respiration, impregnation, and glandulation.

On each of these subjects, it is impossible to enlarge. In general, Dr. Darwin has collected the latest and best information; and the philosophical student will not only learn the state of science on each of these subjects, but will meet with hints and facts, which he will in vain look for in other works. We mean not, however, to praise our author's opinions indiscriminately. We have already hinted that, on different occasions, he does not command our assent; but we need only particularly mention his geological system, which we think almost wholly erroneous, and to have been dictated in consequence of opinions imbibed from erroneous descriptions, rather than actual enquiry and attentive examination. What relates to winds, on the contrary, is peculiarly exact, and truly excellent. We shall conclude our extracts from this highly pleasing volume with a short note, which is highly curious.

\* The gigantic statue of Memnon in his temple at Thebes had a lyre in his hands, which many credible writers assure us, sounded when the rising sun shone upon it. Some philosophers have supposed that the sun's light possesses a mechanical impulse, and that the sounds above mentioned might be thence produced. Mr. Michell constructed a very tender horizontal balance, as related by Dr. Priestley, in his History of Light and Colours, for this purpose, but some experiments with this balance, which I saw made by the late Dr. Powel, who threw the focus of a large reflector on one extremity of it, were not conclusive either way, as the copper leaf of the balance approached in one experiment and receded in another.

C. R. N. A.R. (VI). *Os.* 1792.

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‘ There are, however, methods by which either a rotative or alternating motion may be produced by very moderate degrees of heat. If a straight glass tube, such as are used for barometers, be suspended horizontally before a fire, like a roasting spit, it will revolve by intervals; for as glass is a bad conductor of heat, the side next the fire becomes heated sooner than the opposite side, and the tube becomes bent into a bow with the external part of the curve towards the fire, this curve then falls down and produces a fourth part of a revolution of the glass tube, which thus revolves with intermediate pauses.

‘ Another alternating motion I have seen produced by suspending a glass tube about eight inches long, with bulbs at each end, on a centre like a scale beam. This curious machine is filled about one third part with purest spirit of wine, the other two thirds being a vacuum, and is called a pulse-glass, if it be placed in a box before the fire, so that either bulb, as it rises, may become shaded from the fire, and exposed to it when it descends, an alternate libration of it is produced. For spirit of wine in vacuo emits steam by a very small degree of heat, and this steam forces the spirit beneath it up into the upper bulb, which therefore descends. It is probable such a machine on a larger scale might be of use to open the doors or windows of hot-houses or melon-frames, when the air within them should become too much heated, or might be employed in more important mechanical purposes.

‘ On travelling through a hot summer’s day in a chaise with a box covered with leather on the fore-axle-tree, I observed, as the sun shone upon the black leather, the box began to open its lid, which at noon rose above a foot, and could not without great force be pressed down; and which gradually closed again as the sun declined in the evening. This I suppose might with still greater facility be applied to the purpose of opening melon-frames or the sashes of hot-houses.’

We ought not to dismiss this truly elegant and philosophical poem, without some concluding remarks; but, in our progress, we have already discriminated sufficiently its merits and defects. The latter are so few, that it is enough to hint at them generally, while the former occur in every page, and might give occasion for undistinguishing panegyric. This is not the first instance of a philosophical poem; but it is the first, where the poet endeavoured to adorn the scientific precepts, and where he succeeded so well, as to render them at least equal to the episodes, and the descriptions designedly ornamental. Dr. Darwin had indeed the advantages of choosing his subjects, and was not, by his plan, obliged to toil in regular detail; but, when we see with what skill he can illustrate the driest topics, and the harshest descriptions, we must

must conclude, that no task of this kind would be above his powers. There are few subjects of nature that he has not touched ; there are none that he has not embellished.

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*A Sketch of the Life and Writings of the Rev. Micaiah Towgood. By James Manning. 8vo. 3s. Boards. Johnson. 1792.*

THE life of a dissenting minister, in an obscure corner of the kingdom, cannot dazzle by the splendor of the recorded achievements, or interest by a detail of important negotiations. To have been a good man, a zealous and faithful friend, a diligent and useful minister of the gospel ; the father, the assistant, and the counsellor of his flock ; an able and unbiassed interpreter of the scriptures ; the candid judge of human failings, is the highest character which a man, in his situation, can attain ; a character of more real utility, of more real respectability, than we can find in thrones or in senates. Such seem to have been Mr. Towgood's characteristics ; and, after we have made every allowance for the partiality of the friend, the pupil, and colleague, (for the biographer unites each character), we must admit that Mr. Towgood, in the 'noiseless tenour of his way', deserved great respect and esteem.

To follow Mr. Manning in the detail of the few events of the life of a retired minister, would not be interesting ; and to delineate Mr. Towgood's character at length, would be improper in this place. He seems to have united zeal with judgment, and affection with his instructions. He appears to have been, in general, candid in his opinions of others, conciliating in his own manners and conduct, perspicuous and instructive in his compositions. This life, written with ease, elegance, and the warmest affection, will carry the biographer's fame down the stream of time, with that of the subject of his labours ; and, with such an example before him, there is much reason to suppose that his own conduct will be equally unexceptionable. We are tempted to enlarge a little on one or two points of a more general nature, as they will enable us to select some short specimens of Mr. Manning's labours.

Mr. Towgood was, it seems, the author of an 'Essay on the Character of Charles I.' a work that we have had various occasions to speak, and highly to disapprove of. It is apparently candid, because the words of different historians have been selected without a comment. But the conclusion from these extracts is an unfavourable one ; and, at least, the compiler has spread injurious impressions, which, in their result, cannot be advantageous to the welfare of the church or the state. If it appears that some of those historians have been prejudiced,

that some have advanced what is known to be false, the impropriety of the publication will be more conspicuous. The new edition in 1780 appeared, it seems, without Mr. Towgood's knowledge, and we cannot consequently accuse him either of disseminating what, in the interval, had been proved to be false, or of endeavouring to weaken the hand of government, at a time when its strength was most necessary. The dissenters, undoubtedly, protested against the execution of Charles, and were instrumental in the restoration of his son. If they have done well, we ought not to derogate from their merits; but impartiality obliges us to add that, at these periods, the power was exclusively in the hands of the independents; nor can we join with Mr. Manning in concluding, on this account, the dissenters to have been the friends of monarchy. From their late publications we have formed a very different opinion; but it would be unjust to suppress Mr. Manning's very able and judicious abstract of the reasons for dissenting from the church of England.

'That they are not members of the church of England they have always openly avowed, by the clearest and most decisive of all declarations, an uniform course of conduct. Besides the particular objections they have to a number of ceremonies, and to a form of prayer which they should not be permitted to adapt to their own views, by the alteration or omission of a single sentence; they found their dissent on what appear to them to be very important general reasons. They dissent, because they deny the right of any body of men, whether civil or ecclesiastical, to impose human tests, creeds, or articles, or to have any authority in matters of faith. They dissent, because they apprehend the church of England, in requiring a subscription to her doctrines and ceremonies, claims and exercises a power derogatory to the honour of the great Master, the sole law-giver, and supreme head of the church. They rest entirely on the sufficiency of scripture, and the right of private judgment. It was upon this fundamental principle of gospel liberty the reformers of the English church set out when they separated from the church of Rome. If their conduct was commendable, and can be justified by reasons of the highest importance; if *they* had a right to follow the dictates of their consciences in the great affairs of religion, and to protest against all attempts to infringe or deprive them of this privilege; the consequence is, that, since truth and reason are unchangeable in their nature, *every* man, in *every* age, hath an equal right to the same liberty. This, then is the right which the protestant dissenters assume as the ground of their dissent.'

We cannot so entirely agree with Mr. Manning in what follows. The reasons, indeed, it is not so easy to assign, except

cept that the independent ecclesiastical government renders a similar civil institution more congenial to the mind, and more suitable to the usual habits of thinking.

“What is there in these sentiments inconsistent with their retaining at the same time the warmest affection to the welfare of the state? Men may yield subjection to the civil laws of their country, and bear their share of the public burthens; be zealously attached to their sovereign, and benevolent to their fellow-subjects; unite with them in their endeavours to support the authority of government, and to resist their common enemies, whether foreign or domestic; and, in a word, enter cheerfully into every measure which is necessary to advance the peace, prosperity, and reputation of their country, though they may differ widely in their religious sentiments, from their superiors, or the majority of those about them. Nor is this mere theory. It is certain and notorious fact. — Whoever looks back to the period of the Restoration, and candidly considers the conduct of the dissenters, as Mr. Towgood has fairly represented it, will want no farther confirmation of what is here asserted.

“Nor are their political principles altered since that period. The dissenters of the present day are too much attached to the civil constitution of their country, to entertain a wish of altering its form of government. They have a decided preference for monarchical government. They respect a body of nobles, which in a political view, have little or no resemblance to the nobility of France; and they regard with veneration, the weight which is given to the people at large by the voice of the house of commons.”

Mr. Towgood was himself the author, it appears, of some able letters to Mr. White, in support of dissent, and this work has become a kind of Classic in the hands of the dissenters. It is certainly written with judgment, candor, and perspicuity. Whether Mr. Towgood had imbibed, at the same time, republican principles, is uncertain: he was a supporter of the cause of the Americans; but, from the account before us, neither a violent nor unreasonable one. The following passages from letters in his eighty-second and eighty-seventh year, give a pleasing picture of the mind of a venerable minister sinking in old age, and viewing the grave with the calmness, which true piety will always suggest, and the cheerfulness, which a firm belief in the doctrines of Christ must inspire. Perhaps the first letter contains a little too much of the voluntary humiliation of the Calvinists of the last century.

“As to my own retrospective view of the long succession of years, and of services thro’ which an invisible, Almighty hand has most graciously upheld, conducted and helped me; I bow with

deep humiliation, under a sense of the innumerable weaknesses and defects which have attended my best services, and am ready almost to call them “*splendida peccata* :” but can never enough adore the goodness and mercy which have followed me through every past scene of this pilgrimage ; and in which, I humbly hope, as to all future scenes of my existence, that they will endure for ever. You little know, my dear sir, the real weakness and imperfections of your distant friend and correspondent, whom you have honoured with so high a rank in your affection and esteem. But sovereign, Almighty grace works by whom it will work ; chuses weak things to confound the strong, and out of the mouth of babes perfecteth its own praise.”

‘ In his 87th year, addressing himself to the same person, he draws a most pleasing picture of the decline of life.

“ I bless God that I can look forward to an approaching state of light and peace where neither strife nor debate can ever have place. Through the great favour of heaven, I feel the earthly part of my frame sinking gently, and with little pain, to its original dust ; but far greater is the favour that the *self*, the mind that inhabits this sinking frame, can, thro’ the grace of the Christian covenant, look for the mercy of our Lord Jesus Christ unto eternal life. Full of hope that the doctrine of the soul’s sleeping ’till the resurrection at the last day, is as unscriptural as it is unjoyous, I, with humble confidence, commit my spirit to that Almighty Father that gave it, and to that compassionate Saviour who died to redeem it : hoping to meet you, my dear friend and brother, in those mansions which our Lord is gone before to prepare for our reception.”

Mr. Towgood, in the latter part of his life, seems to have been equally distant from Calvinism and Socinianism. His opinions were moderate and candid ; and his conduct, in general, mild, benevolent, and judicious. On the whole, the pleasing picture given of this venerable minister, has induced us to be more full on the subject than its apparent importance may seem to deserve. But there is something to us peculiarly attractive in goodness of heart, joined with good ability—equally distant from unsocial severity and undistinguishing intolerance.

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*Voyages to the Coast of Africa, by Messrs. Saugnier and Briffon : containing an Account of their Shipwreck on board different Vessels, and subsequent Slavery, and interesting Details of the Manners of the Arabs of the Desert, and of the Slave Trade, as carried on at Senegal and Galem. (With an accurate Map of Africa. 8vo. 6s. Boards. Robinsons. 1792.*

TO explore the internal parts of Africa seems to be now the great object of the philosopher, the botanist, and the politician. It is an object of importance ; for, independent of  
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numerous productions, which it may furnish of utility, the various curiosities both of nature, and the remains of art, will gratify scientific research and learned curiosity. Africa, we know, was the early seat of science and elegance. Its northern coasts contained nations enlightened and cultivated: its internal parts were probably not wholly covered with sand or occupied by wild beasts. The latest accounts, on the contrary, lead us to think that they are inhabited by a race mild, if not highly cultivated; beneficent, if not refined. M. Saugnier offers his services, in the farther examination of this part of the continent, and to his other qualities we may add that of fidelity. We can trace, in this work, various marks of his having been misled, with respect to facts, by his informers, but none that he wished voluntarily to mislead. We still however think, that discoveries of this kind should be conducted by a society, and the plan which we formerly stated continues to appear the best that could be adopted.

M. Saugnier's early life, and the events of his first projected voyage to Senegal, we need not particularly mention. He was shipwrecked on the coast of Africa, sold to different masters, and his lot was, of course, various. There is a little apparent inconsistency in some parts of the story, and it seems singular that, when he had saved the life of one master, and was consequently in great favour, that he should be again sold. His slavery was terminated within the year; but, when we compare his travels with the subsequent information, we find nothing that he may not properly have attained in that period.

The two nations with whom he was chiefly connected, were the Mongearts, and the Monselemine. The first are an insignificant race, little versed in the use of arms, oppressed by their neighbours, without any qualities except boldness and even temerity, to excite our pity, or to interest our feelings. At eight years old, the heads of the children are shaven, leaving four locks, each of which is cut off on his performing any very bold action; and, as they seem not to want personal courage, these locks are generally lost before they attain the age of manhood. Hospitality, the common virtue of savages, is in high perfection among the Mongearts. The chief is the usual entertainer; but he is supported by the community, and their contributions enable him to be hospitable. The chief has little power; and that of the commander, in their wars, or what are more common, their predatory excursions, is limited, and he is accountable to the old men, who possess the chief authority. Theft is their common employment, and it is only a crime in the day-time: at night, it is authorised, chiefly for the purpose of rendering them cautious. They often attempt

to surprise the unwary traveller, and pillage, but do not usually murder him. When on his guard, he sometimes fires at the suspected robber; and, if the person is found murdered, the reason is supposed, and no enquiry made. Their manners are the simple ones of savages; their industry inconsiderable, and ingenuity is scarcely in any circumstances exerted. The chief workmen are the smiths, who come from Biledulgerid. As in this last country, the people are not black; and as they excel in the profession we have just mentioned, it would be worth enquiring whether the gipsies may not come from Africa. They live on milk and on corn which they procure from their neighbours; so that agriculture is almost wholly unknown. The women chiefly labour: the men are hardy and patient, but not active. If a woman has a son, she acquires considerable power: in other respects, women are treated harshly and ignominiously. In general, the Russian custom of beating, and the singular predilection of the ladies for being beaten, prevails among the Mongearts. When the ladies visit, the principal honour conferred on the visitor is that of suffering her to do all the labour, and prepare all the provisions. The guest shows her sense of the honour by providing a much greater quantity than can be eaten. The Arab children are treated with the greatest indulgence; those of the Christians are equally favoured; but the Negro children are severely punished for the smallest crime. The French and English mariners, when shipwrecked, are much better treated than the Spaniards.

In Biledulgerid, the Monselemes are the chief subjects of our author's attention, as among these he chiefly lived. The Monselemes are, on many accounts, singular. They are situated to the southward of Cape Non, and are composed of fugitives and rebels to the emperor of Morocco. Defended by plains of arid sand, as well as their own personal intrepidity, they preserve their liberties, and their government is republican. They cultivate the ground, and their industry forms a striking contrast to the inactivity of the other Africans. The women are well treated, particularly those who have borne male children. Their cavalry are active and well trained: their generals are elected by lot, and, at the end of the campaign, give an account of their conduct to the old men, in whom all the authority is vested. The chief priest, however, seems to exceed even the old men in power; and this part of the government forms a singular trait in the history of Monselemes.

‘ These people have a chief priest, whom they treated with a respect bordering on admiration. His name is Sidy Mohammed Moussa, and his ordinary residence at about fifteen leagues from Cape Non, near the town called Illeric. Although this man has

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no troops at his command, he is nevertheless the most powerful of all Africa; his authority is indeed without bounds. If he order war to be made upon the emperor of Morocco, war is proclaimed: if he wish it to cease, the war is at an end. Though he has no property of his own, every thing is at his disposal. Every family makes him a yearly present, vying with one another in the richness of the gift. He administers justice to every one; submits all accusations to his council, and a few days after, pronounces a definitive sentence. He requires nothing from any body, and yet all are inclined to give. Widely different in his principles and conduct from the emperor of Morocco, he does not pretend to be inspired by the prophet; nor has he the audacity to make his people believe so; he listens on the contrary to the advice of the wise and experienced, and gives judgment in conformity with their opinions. His dominion extends over all the nations of Bilidulgerid and Zaara. The very Moors respect him; and the emperor himself, all-powerful as he is, has never dared to make an attack on this man's authority, nor to send his troops towards the place he inhabits. This ought to convince him that the authority which proceeds from the love of the people, is a thousand times greater than that conferred by terror, or a warlike force.

The Monselemine never endeavour to make proselytes. They are careful of their slaves, in expectation of ransom; for money is their darling idol, and this principle pervades all their actions, yet they never use their gold: it is buried with care, and lost to their families, for they make no confidants of this hidden hoard. They love it for its own sake. Their country is fruitful, and they sell its productions to increase their useless pleasures.

The empire of Morocco is better known. The emperor, however, is said to hearken with attention to the complaints of his subjects, when introduced with a present; but this is suited to the circumstances of the complainant, and the smallest is accepted. The Lent, our author tells us, is kept regularly; but it appears singular, that taking meat seems punished with less severity than drinking water. For the former, the offender receives the bastinado; for the latter, 20 or 30 blows on the head. The punishment for the use of tobacco, which may be dispensed with, is generally death. One singular custom deserves mentioning, as it is contrary to the usually received opinions. A Jew is considered as the slave of the nation; and, if a Moor or a Christian kill a Jew, he is condemned to pay a penalty of 100 dollars; but, if a Moor should kill a Christian, money could not save his life, since the emperor is afraid of losing the commerce of the Christians. A Christian may kill a Moor with impunity, for the emperor will never believe that he would dare commit such an act, except in self-defence. An account of a stratagem, employed by the present emperor  
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against a fugitive robber of Mount Atlas, who, at the head of his banditti, often makes successful incursions into Morocco, we shall transcribe.

‘ A rebel of this description, under the reign of the present emperor, pursued his conquests to the very city of Morocco. The multitude, on whom his miracles, his revelations, and a thousand other pious absurdities had imposed, were ready to join the standard. The emperor was only sustained by his French renegadoes, who had hastily repaired to the capital, and by a small body of his most faithful Moors. The prince perceiving that force could be of no avail, had recourse to stratagem, and advancing towards the people at the head of his renegadoes, cried out with a loud voice, that if the man before him were really a messenger of the prophet, he would be the first to kiss the dust of his feet; but that it was at least necessary to know the will of the great prophet, and that for that purpose he was going to the mosque. The rebel chief observing that the people applauded these sentiments, and finding himself at the head of a numerous party, while the emperor was abandoned by his subjects, conceived he had nothing to fear. Taking an escort of chosen men, he repaired thither likewise. They remained there about half an hour, and on their return to the people, the emperor asked the impostor what it was that the prophet had inspired him with. “ To dethrone thee,” replied he, “ and to use violence if thou do not submit with resignation.”—“ Well, then,” said the emperor, “ the prophet has revealed to me, that I should acknowledge for my successor the person who lying prostrate on the ground, in the presence of all the people, should continue in that posture with a stone weighing five thousand pounds suspended over his head, and ready to crush him. Lay thyself down then if thou art truly sent by the prophet; and if all the wonders which thou hast hitherto performed, be not false miracles invented to deceive the people, the stone will remain suspended over thee in the same manner as over Mahomet’s tomb at Mecca. I shall then be the first to submit to thy laws, and to give my people the example of fidelity.”

‘ The impostor did not chuse to accept this proposal; but the people having applauded the renegadoes, laid hold of him, notwithstanding the resistance made by his guard, raised over him a large stone, which instead of remaining suspended, fell and crushed him to death.’

The French renegadoes are the principal troops on which the emperor depends; and their commander, the alcaide, is the only one who dares to speak to him with impunity.

Our author’s misfortunes did not repress his enterprising disposition; and, after his return to France, he again embarked in a voyage to Senegal, from whence he went up the

Niger to Galam, the most western settlement of the Europeans on that river. The events of the voyage, and the circumstances relating to it, are not sufficiently interesting to induce us to give any abstract of them. We shall commence our account from his description of Senegal.

This island is about 1000 geometrical paces long, and sixty wide. It is, in fact, only a bank in the middle of the river, and consists entirely of burning sands, with scattered flints thrown out of the ships when they discharge their ballast. The heat is excessive, and the evenings rendered intolerable by numerous swarms of insects. Water is brought 40 leagues down the river, for the wells dug on the island afford only brackish water. The meat is detestably bad; the fish ill tasted, and must be eaten on the day it is caught. Those who have read Adanson's description of Senegal, will scarcely know it in these new colours, though we are greatly inclined to trust to our author's account, who has no interest in exaggerating; and, in his slavery, had been exposed to so many distresses, as scarcely to feel slight inconveniencies.

‘Notwithstanding the barrenness of the spot, Senegal contains more than six thousand negroes, including the captives of the Tapades, or negroes born of the black inhabitants of the country. They are never put up to sale, unless convicted of some crime. Their huts, constructed in the form of bee-hives, and supported upon four stakes, surround the habitations of the negro inhabitants. The entire height of those huts may rise to about twelve feet, the width in every direction is commonly from ten to twelve. The beds are composed of hurdles laid upon cross-bars, supported by forked stakes at the height of about a foot from the ground. Here the slaves sleep promiscuously, men, women, girls, and boys. A fire is made in the middle of the hut, which is filled with smoke, sufficient to stifle any man but a negro.

‘The men are tall, and the women are accounted the handsomest negresses of all Africa. The Senegaliens may be considered as the most courageous people of that part of the world, without even excepting the Moors. Their courage, however, is more nearly allied to temerity, than to bravery. In the course of the voyage to Galam, they meet the greatest dangers with gaiety and song; they dread neither musket nor cannon, and are equally fearless of the cayman or crocodile. Should one of their companions be killed, and devoured by these animals before their face, they are not deterred from plunging into the water, if the working of the ship require it. These excellent qualifications which distinguish them, and on which they value themselves so much, do not, however, preserve them from the common contagion of the country, which inclines them all to rapine. They are emulous

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to surpass one another in all the arts of over-reaching and fraud. The conduct of the Europeans, has, no doubt, encouraged these vices as much as the lessons of the marabouts, who inculcate the duty of plundering the Christians to the utmost of their power.'

The spirit, the intrepidity, and abilities displayed by Scipio, the captain of our author's vessel in his voyage to Galam, sufficiently support this account. The Yолоf negroes of Senegal are either Christians or Mahometans, though little attached to their respective faith: their religion consists in external appearances only. The voyage to Galam is interesting, for we have had few accounts of the internal parts of this country; but we must greatly regret that the map, at the beginning of this volume, in many respects an accurate and full one, is very deficient in illustrating this singular voyage. At one part, the ship, if it has not already made the voyage, is baptised: the water of the river is solemnly thrown on it, three several times, and, after each insperision, a salute of all the artillery is fired. The mariners, who have not passed it, undergo the same ceremony, and a general entertainment is the consequence. The river is low, and the ship often runs aground, but the sailors seem to be used to these disasters, and extricate themselves from the difficulty easily. If it is more serious, and the neighbouring chiefs claim a share of the goods, the situation is more distressing; and it was in these circumstances that we must admire the courage and address of Scipio. Our author shares our admiration; and his knowledge of the Arabic was of great service to him in one of the most dangerous situations in which he was involved. The story is too long for our purpose, and we shall prefer transcribing his description of the country.

'In the whole extent of country which belongs to the Poules, and which begins two leagues below Podor, nothing is seen but thick forests that cover the banks of the river, and render the situation extremely unwholesome. Never is the air refreshed by a cooling breeze. The insufferable heat of the climate is rendered still more suffocating by the pestiferous smell that exhales from trees in blossom; an exhalation that most sensibly affects the nostrils, and is often attended with death. This country abounds with wild beasts of every kind; it may, indeed, be called the immense monster magazine of Africa. The serpents are of a prodigious size, but they do not measure from forty-five to fifty feet, as some authors have reported. I offered the value of a slave for the skin of one of these creatures, which was about twenty-eight feet long, and my offer was rejected. If they were commonly fifty feet in length, according to M. Adanson's account, it is certain my negroes would have prevented me from bidding such a price

price for a skin of so inferior a size. But when a traveller has once passed the tropic he thinks himself entitled to exaggerate, and considers himself within the limits of veracity when he magnifies only one half.

• Crocodiles are more frequent here than in any other part of the river; no doubt on account of the neighbouring forests which afford them a retreat from the hunter. They are rarely seen at Senegal, and only when the river is not impregnated with salt-water. Hence it is, that during almost the whole year they are not found lower than forty leagues from the mouth of the river. The river is always dangerous, for the sharks, which never go into fresh water, ending where the crocodiles begin, any one who ventures to bathe, exposes himself to imminent danger at all times, and in every part of the stream.

• The hippopotamus, or sea-horse, is likewise very common in the kingdom of the Poules. This animal is amphibious like the crocodile, living indifferently on land or in water; he is generally half as large again as our full-grown ox; yet sometimes very small ones are found among them. But when the animal has attained to his full growth he is of enormous size. From his head, which, however, is not proportioned to his body, an idea may be formed of his whole bulk. There are several skeletons of the head of the hippopotamus preserved at Senegal, which, without the teeth, weigh from one hundred and fifty to two hundred pounds: teeth of this animal I have seen weigh seven pounds. The hippopotamus in this climate is an inoffensive creature, and is easily taken and destroyed. He never makes any attack, nor does even stand upon his defence but when he feels himself wounded. As he is very heavy it is easy for the hunter to escape from his fury, when he sees him coming. His flesh is good, and when cut up in slices and dried in the sun, will keep a long time. The fat when melted becomes an oil, of which excellent soap is made; the negroes employ it for this purpose; and this soap, except that its smell is not agreeable, is better than the best manufactured at Marseilles. There are also in this district a great number of elephants; I have never, however, seen any of them, although I frequently went ashore to kill game, and could observe their traces on every side.

• The aigrettes are found in great numbers all along the banks of the river Niger; but those which have the best plumes are peculiar to a small island, about seven leagues from Podor, which in the months of August and September is covered with them. I have killed many of them in this place, and their plumes were twenty-two inches in length, while those which I could procure in the river, were only fifteen or sixteen.

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Though the Poules inhabit one of the finest spots in Africa, they are a wretched people; base, cruel, thievish, and fanatic in the extreme. Their chief is styled the Almamey, chosen from among the twelve tampsirs or interpreters of the law; and, though he possesses the power of life and death over his subjects, yet he may be deposed by those who raised him to the dignity. A fever, which seized our author in this neighbourhood, prevented him from continuing the journal of his voyage.

The French had a fort at Galam, and the present king's father, from being the governor of the fort, became independent of the sovereign, the grand Fouquet of Tuago. This successful usurper was a freeman, and a sailor in the trade; and his son, the present king, was brought up at Senegal. He speaks French and English fluently, receives the negro sailors cordially, and generally detains some of them, particularly of his own (the Saracolet) nation with him. The inhabitants of the lands between the Senegal and Gambia are chiefly Saracolets: the distance is about a day and half's journey; they are a laborious, industrious race, who defend themselves with such bravery, that it is not easy to find a Saracolet slave. Those that are so, are condemned to slavery by the laws for a misdemeanor, and may be safely trusted, as they would be put to death, if they returned. The religious principles of these people are very simple. They believe in one God, and in eternal punishment for crimes. They admit a plurality of wives, and believe *their* souls immortal: but, as they indulge themselves in variety, they are not severe in punishing adultery. The extent of the nation is unknown, but it is said to be governed by four powerful princes, styled Fouquet, the least considerable of which is that of Tuago, who is said to be able to assemble 30,000 horse, and whose subjects occupy a territory 200 leagues in extent. It is a little inconsistent with this account, to find afterwards the grand Fouquet afraid of the emperor of Morocco. Our author's various misfortunes in his return, we cannot describe particularly, but shall select a trait of the intrepidity of Scipio.

‘ When arrived near the rock, he saw both sides of the river lined with an innumerable multitude of Poules, shouting with joy, and preparing to oppose his passage. He remained, according to his first intention, the whole day inactive on board; at night he sounded the channel, found there was a foot less water than the vessel drew.

‘ At day-light he retired into the ward-room, whence he heard the Poules crying from shore, “ Scipio, thou canst no longer escape

escape from our hands, thou shalt come among us to plant pistaccio nuts." He was undetermined what part to act. His courage urged him to the battle, but he had not men enough to enable him to go on shore and repel his enemies, timorous it is true, but in great numbers. The convoy was at a great distance from him, and he could not bear to remain longer in a state of inaction. He had recourse then to stratagem, and succeeded. At sun-set, after having observed the spot where the Tampirs that commanded the Poules were stationed, he swam on shore with a sabre stuck in his girdle, and his musket on his head, accompanied by twelve of his crew. He attacked the Poules, who instantly fled, and took prisoners, six princes, who were not able to make their escape. He then obliged them to swim to the vessel and put them in irons.

The next morning the Poules perceiving that several of their chiefs were wanting, sent a man aboard; Scipio shewed the princes to their messenger, and desired him to inform the Tampirs, that if they continued to attack and to molest him in his business, he was determined to cut off the heads of the captives; that as for him he did not fear them, that he would wait for the convoy, and that then, setting fire to his ship, he would open the pass, and that, aided by the Senegaliens, he would massacre all the Poules that opposed him. When this resolution was reported to the chiefs, they thought proper to send a second messenger to Scipio, in order to tell him, that if he would only restore the princes they would permit him to act as he thought fit.

In this voyage, our author found a pretender to divination, a marabou of Donmons, who, from some intelligence, or judgment, formed from circumstances, actually foretold what happened.

The third part contains an account of the commerce of Senegal; and the different kinds of merchandise necessary to compose the cargoes of the traders. Our author's observations on the manner of treating Negro slaves, deserve much attention and commendation. If every one was actuated by these motives, slavery would scarcely be an evil. The Banbaras come from the interior parts of Africa; and if treated with attention and humanity, will not only stay readily with their masters, but guard them against the treachery and misconduct of the others.

The last part is the narrative and captivity of M. Brisson, already published in English. His sufferings were more severe than those of M. Saugnier; but his observations are, on the whole, less interesting, as his account of the country and its inhabitants is more concise. His treatment, as well as that of the other slaves, was extremely rigorous. Food was denied, the severest labours enjoined, and traveling on foot was urged in the most distressing situations. In their travels, the dew scraped with the hands

hands from their naked bodies, was the only liquid they could often procure; and this was only preferable to their own urine, which they were sometimes compelled to drink. We shall select one singular appearance on the mountains.

'In a valley that appeared to me very narrow, from the closeness of the mountains that surrounded it, I discovered through some caverns, formed from the fall of prodigious pieces of rock that crossed each other, an immense flat, which astonished me by the varieties it contained. The earth appeared damp, and furrowed as though brooks had formerly ran in those channels; the edges of the furrows were covered with a thick coat of nitrous isicles, and even the surrounding rocks overspread with the same, giving them the appearance of cascades; large red roots and branches full of leaves resembling the laurel, filled up the crevices of the rock. Advancing yet farther towards the west, I discovered large heaps of stones as white alabaster, apparently piled on each other, and through which appeared the tops of the palm-trees, but whose trunks were entirely buried therein, the stones bearing a resemblance to those on the sea-shore. The dates, which are scattered among the stones, plainly shew, both by their colour and appearance, their antiquity, and are entirely deprived of their bark. I broke one of them with my nails, in order to taste it, and found it at once bitter and salt, but without smell; those that were already broken, fell to pieces on attempting to touch them, and the filaments that remained under the rind were covered with a salt powder as brilliant as crystal. The roots that hung among the rocks were of a glutinous quality, and the rinds came off on the slightest touch. I gathered several branches of wild laurel, from whence issued a white liquid; a drop falling on my hand gave me great pain, took off the skin, and left a black spot, a circumstance that prevented my tasting it. In a word, the pebbles, the beds of nitre, the overthrown palms, and others buried up to the top, the flat covered with a fine salt, the appearance of the earth, the shattered and craggy mountains, all announce, if I may venture my opinion, that formerly the foam of the sea reached this spot.'

The manners of the Arabs, and of the inhabitants of the empire of Morocco, are well known; and M. Briffon adds little new, apparently to be depended on, to the former accounts.—On the whole, this volume is an interesting and instructive one. Our travellers do not appear to have been well-informed men, always capable of observing or distinguishing with accuracy; but they seem to have been attentive and faithful. Of the fidelity of the translation we cannot judge, as we have not the original before us: but the language is not always sufficiently polished or elegant.

*The Rights of Juries defended. Together with Authorities of Law in Support of those Rights. And the Objections to Mr. Fox's Libel Bill refuted. By Charles Earl Stanhope. 8vo. 3s. 6d. sewed. Elmsly. 1792.*

SCARCELY any constitutional question has been more zealously agitated than that which forms the subject of the elaborate production now before us. The dispute is of a nature the most interesting and important to society, and seems to involve in its determination such consequences as are inseparably connected with public freedom. Should it ever be decided, that in cases of libel, the jury have a right to judge only of the fact in litigation, there will at once be an end to the liberty of the press, with all its concomitants, and an arbitrary power be recognised in the judges, equally destructive, in its effects, with the most dangerous prerogative formerly claimed by the crown, but abolished by the wisdom of the legislature, and the spirit of the people. The public, it will readily be acknowledged, repose the greatest and most merited confidence in the integrity and virtue of the respectable persons who, at present, enjoy the conspicuous station of dispensing the laws in this country; but those qualities are not perpetually attached by necessity to judicial tribunals; and should such a period ever arrive, as that the seats of justice should be stained with iniquity and oppression, the nation might again behold a revival of all the horrors of despotism, the more unavoidable because exercised under the mask of legal authority.

When Mr. Fox's libel bill came under the consideration of parliament, earl Stanhope, with his usual ardour, bore a part in the debates on that subject. With a firmness founded upon the basis of political enquiry and sentiment, he resolutely opposed the arguments of those who endeavoured to assert the exclusive prerogative of the judges; and he has now not only extended, but enforced, his observations, with a perspicuity, a consistency, and liberal animation, that seem to establish, beyond contradiction, the justness of the cause which he espouses.

Earl Stanhope, after a pertinent preamble, proceeds to remark:

‘ It will scarcely be believed by posterity, that at the end of the eighteenth century, a system should have been attempted to be established, that juries should be directed to find a man guilty of a crime, for publishing a paper which perhaps contains no criminal matter whatsoever; and that the question of the criminality or innocence of the person thus blindly convicted by the jury, should afterwards

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be decided by *judges* appointed by the crown : which system, if it had been established, would have annihilated at one blow the liberty of England.

‘ It is said, “ That the criminality or innocence of *any act done* (which includes any paper written) is the result of the judgment which the law pronounces upon that act, and must therefore be, in *all* cases, and under *all* circumstances, *matter of law*, and not matter of fact.”

‘ By “ *any act done*,” it is obviously meant the criminal killing in the case of murder, the burglary in the case of housebreaking, the criminal publication in the case of libel, &c. And the *criminality* of each of these acts is said to be *matter of law*.

‘ Now, let us consider what is the practice of the judges upon this subject. In the case of homicide, they always leave to the jury to find, that the prisoner is guilty of murder, or guilty of manslaughter, or not guilty ; but they do *not* direct the jury to find the *fact* of killing, and the *circumstances* that attended the killing, and to leave to the court to decide upon the point of *law* ; namely, whether such killing be murder, or manslaughter, or justifiable homicide. In like manner, in the case of housebreaking, they leave to the jury to find whether the prisoner be guilty or not guilty of *burglary* ; but they do *not* direct the jury to find the *facts*, and to leave to the court the decision of the *matter of law*. On the contrary, in both these cases, it is every day’s practice, for the judge or court before whom the defendant is tried, to leave to the *jury*, not only the decision upon the matters of fact, but also the decision upon the *criminality* or *innocence* of the defendant.’

His lordship next takes a general view of the nature of the proceedings upon a criminal prosecution, and afterwards examines, whether there be any good reason for adopting a different rule of conduct in the case of libel, from that which is the daily practice of the judges in the case of murder. He observes, that the right which a jury have (and which is not questioned) of finding a special verdict, when they choose to leave the determination on matter of law to the court, is a plain proof that the jury are judges of law, as well as of fact ; for, their leaving the decision on the law to the court, evidently implies that, if they please, they have that right of decision in themselves. This is an argument of great force, and is urged by the writer with a number of corroborative remarks, drawn from precedents in books of law, and state-trials, as well as from the practice of eminent judges in cases of this kind.

Earl Stanhope contends, that by the law of England, juries have, unquestionably, not only the power, but the right, to decide according to their consciences. ‘ That it is the duty of  
a jury

a jury to find a general, and not a special verdict, if they feel themselves competent to decide the law upon the case.' Their finding a special verdict, unless they feel themselves unequal to determine upon the points of law, is shrinking from that duty which, by their oath, they undertake to perform.

' When a libel is obscurely written, there are often *innuendoes* inserted in the indictment or information; as, for instance, in the case of the *King against Stockdale*, "*Mr. Hastings*" was mentioned in Mr. Stockdale's publication. Now, in order to shew *who* was meant, it was in the information explained, by saying, "*Mr. Hastings (meaning thereby Warren Hastings, esq. late governor general of Bengal).*" An *innuendo* therefore is, in fact, nothing more than an *avermment of the meaning* of any particular expression. Now, it is *admitted*, that it is *invariably* left to the jury to decide, whether the *sense* affixed to the different passages, by the *innuendoes*, be, or be not, fairly affixed to them. So that, in cases of *great difficulty*, the judges leave to the jury the finding of the sense; but, where there are *no innuendoes*, and consequently *no difficulty*, juries are deemed, by those who would restrict their rights, to be totally *incompetent* to decide, whether the publication be, or be not, a *libel*! Every one must be struck with the palpable absurdity of this doctrine.'

It has been said, that if the judges should exercise an unjustifiable authority against a defendant, in cases of libel, the latter may have access to a remedy, namely, a writ of error, to the house of lords. But, besides the impracticability of this resource, in the numerous instances which might occur, there is, his lordship observes, another insuperable objection to the writ of error.

' For, says he, according to the system of those who opposed Mr. Fox's bill, if there be *no innuendoes*, and if the *fact of publication* be either admitted or proved, the defendant ought, *at all events* (say they) to be found *guilty*. It is also maintained, that the *matter of law* may afterwards be discussed "in the court from which the record at *nisi prius* was sent, in courts of error, and before the house of lords in the *dernier resort*." Now, all this time (perhaps for years), the defendant is to *remain in custody*, whilst the *question of law* is to be thus notably decided; although, in the end, it may turn out that there is no *criminal matter* whatever in the paper published; and although the *jury* were *perfectly convinced of it*, at the time of the trial!

' However gross the absurdity may appear, there is a still more striking objection to this remedy by *writ of error*; for, if a defendant were to be condemned by the court, to stand in the *pillory* for a libel, and were thereupon to bring his *writ of error* to reverse

the judgment; he would nevertheless (according to the decided opinion of some of the ablest lawyers in this kingdom) be to stand in the pillory, before the matter could be brought to a hearing upon his writ of error; for, the writ of error is no *superfedeas*, or *stop*, to the sentence of the court. So that, an innocent man is first to suffer, and afterwards to be found not guilty!

In the course of the present treatise, earl Stanhope evinces, by strong arguments, that there is no difference between a trial for a libel, and a trial for any other crime, that can justify a judge in directing a jury to find a defendant guilty merely on the proof of the publication, and of the sense ascribed, in the indictment or information, to the paper published. The pretended ground for the distinction, he remarks, is, that in the case of a libel, 'the whole matter appears upon the record;' and that therefore the court can declare the law upon the matter so appearing. But, in opposition to this inference, his lordship observes, it often happens that a part only of a book or paper published is inserted, as the libel, in the indictment or information; and it is admitted, he adds, 'that in this case, the part omitted may, when taken together with the part inserted, totally alter the meaning thereof.' In support of this assertion he produces instances, and supposes some cases, which to every understanding must place the subject in a light the most clear and convincing.

'Suppose,' says his lordship, an indictment to be preferred against a man for *forging a bill of exchange*, the whole of which bill is set forth in the indictment. Now, there are two points of law which arise in this case; either, or both, of which may be the subject matter, upon which the jury may pray the opinion of the court, in a *special verdict*. The jury may, either find the forgery; and pray the opinion of the court, whether the thing so forged be, or be not, in law, a *bill of exchange*. Or else, the jury may find that it is a *bill of exchange*; and pray the opinion of the court, whether, under the circumstances of the case, it did, or did not, in law, amount to a forgery.

'Therefore, the jury leaving to the court, either point of law at their own option is a clear and demonstrative proof, that if the jury think fit, they have a right to decide upon BOTH.'

This intelligent nobleman next states an argument which seems decisive upon the right of juries, to determine matter of law, as well as facts. It relates to the practice of courts of law, in criminal cases.

'If the prisoner, his lordship observes, be a poor man, and cannot afford counsel, such is the humane spirit of the law of England, that the court must assign him counsel, who will act for him

him *gratis*, and argue *points of law* before the jury. As, for instance, if a man were indicted for *forging a bond*, which is a capital offence; and if a question of *law* were to arise at the trial, whether the *bond*, the *whole* of which is in the indictment, be, in the eye of the law, a *bond*, or not: in such case, the counsel for the prisoner must argue *that point of law* before the jury; but, upon *matter of fact*, the prisoner's counsel is *not* entitled to be heard. Now, since it is (as Blackstone and Hawkins state) a *settled rule of law*, that counsel, who cannot speak upon the *facts*, should nevertheless be allowed a defendant, expressly for the purpose of arguing the *points of law* before the jury; I appeal to the common sense of mankind, whether *that rule of law* is not a demonstrative proof, that *juries have a right to decide upon law*, as well as *fact*.

But it is said by some persons, that the jury are “to compound their verdict of the *fact* as it appears in evidence before them, and of the *LAW* as it is DECLARED to them by the JUDGE;” which is as much as to say, that arguments of counsel upon *points of law*, though addressed to the jury, are *not intended* for the jury, but are only intended for the judge at the trial, the jury being to take the *law* from him: as if it were possible, that the law should intend, that counsel should address themselves to *twelve* men, when it is meant that they should be heard only by *one*; and that one, not even one of the twelve!

To conclude our account of this excellent production, earl Stanhope has, in our opinion, with great ability, and force of argument, fully refuted the preposterous idea, that the jury have not a right to determine, in cases of libel, with regard to matter of law, as well as of fact. In opposition to this opinion, he evinces the direct contrary, with, we think, irresistible evidence; deduced from analogy, the general tenor of the English constitution, the sentiments of upright and enlightened judges, and the judicial practice of former times; from the whole of which it evidently appears, that the prerogative asserted by those who contend for the interposition of the judges, in cases of libel, is in reality an infringement of the indefeasible right of juries, and founded entirely in usurpation. In justice to earl Stanhope, it ought likewise to be observed, that the industry displayed in the present investigation is equal to the judgment with which it is eminently conducted. His lordship has submitted to examine the fountains of law, with a degree of patience, acuteness, and discrimination, that might do honour even to those who have been professionally trained up in the habits of juridical enquiry.

*Farrago. Containing Essays, Moral, Philosophical, Political, and Historical. Published for the Benefit of the Society for the Discharge and Relief of Persons imprisoned for small Debts. 2 Vols. 8vo. 12s. Boards. Elmſly. 1792.*

OF all literary productions, a miscellaneous collection of essays seems to be best calculated for general reception with the public. By the variety of subjects, it affords gratification to every taste; and the reader is led, by agreeable transition, through a multiplicity of reflections and remarks, equally conducive to the purposes of speculative wisdom and virtue.

The first of these Essays is employed in the consideration of Shakspeare, whose extraordinary genius the author contemplates with a mixture of astonishment and admiration. 'He thinks the *flatus dei*, the divinity within, might dictate those comprehensive forms of speech, which passed through Shakspeare's mind, unnoticed, but as relative to his subject; intirely without that great effect they communicate to others, and that they were not in any sense the result of reflection, labour, and contrivance, like the composition of other writers. From him those wonders fell, as the ripe acorn unheeded by the oak.'

The second Essay is, of Boxing; a species of vulgar contest, for which the author is no advocate. He ascribes the prevalence of the pugilistic art, for some time, to prince William Augustus duke of Cumberland, about fifty years ago; the countenance given to which, he says, brought on the decline of what was called the noble science of defence, with the broad sword.

Next follows an Essay on Friendship. This, the author observes, is generally the work of a natural impulse, without premeditation or design; and is rendered most permanent by a similitude of sentiments and manners.

In an Essay on Government, the author makes some pertinent reflections on the revolutions in America and France.

'It seems at first sight no gross presumption to point out essential improvements in the best government, and to carry them so far, as to exclude all the sources of injustice and discord, and to embrace every thing salutary; but we have lately seen how difficult it is to arrange the combination of qualities so heterogenous, as are involved in a machine so very complex. The American states, who have the advantage of so many models, may be esteemed very fortunate, if they put any thing together, that will keep out the weather for a long time; and the French may teach us, how many inconveniences attend very material alterations in a fixed form.

form of government ; inſomuch that we may deem it impoſſible to be effected, but in a long courſe of time and experience.'

The five ſubſequent Eſſays treat reſpectively of the civilised and ſavage ſtate, public executions, commerce, politics and politicians, religion, and politeneſs. The author defines the laſt of theſe to be the aſſimilation of our behaviour to the practice of all thoſe qualities that form the moſt refined pleaſures of ſocial intercourse, the appearance of univerſal benevolence, generoſity, modeſty, and of making our own happineſs ſpring from the accommodation of others.

' It is poſſible, ſays he, to live in the practice of all the amiable and ſocial virtues, which we call politeneſs, and at the ſame time to make uſe of the pureſt ſincerity in all our dealings. A good underſtanding, generoſity of temper, and a philoſophical diſpoſition, muſt unite, to form this character ; which is ſo beneficial to ſociety, that it challenges a higher title, than that of being merely polite.'

The preceding Eſſays are followed by others on Ennui, Biography, Marriage and Gallantry. The author obſerves, that epithets, in the extremes of good and bad, have been alike beſtowed on the inſtitution of marriage ; and as it is ſuſceptible of all the variety that different diſpoſitions can furniſh, they may be ſeverally applied, with ſome appearance of impartiality. He even ventures to affirm, to the honour of his fair country-women, that good huſbands, though no rarity, bear but a ſmall proportion to the number of good wives. Of his maxims on this ſubject, we ſhall lay before our readers the following :

' There is nothing more difficult than to make a good choice of a huſband, or wife.

' If there is love, nature has made her choice ; and without it, an union is generally attended with miſfortunes and crimes.

' There are ſo many conveniences neceſſary in marriage, that it is folly to expect to find them all ; it is proper, however, to ſecure the moſt important, thoſe which are natural ; thoſe belonging to cuſtom, may moſtly be diſpenſed with by mutual agreement.

' It is more conformable to reaſon that a man ſhould marry an inferior perſon, than a ſuperior ; in the firſt caſe, he elevates his wife, in the other he degrades himſelf, without raiſing her : the ſociety of the family is regulated by the man who is the maſter of it ; as his ſtate is, ſo will be the reſt.

' It is in the order of nature that the wife obeys her huſband, therefore when he marries an inferior, the natural and civil orders are not violated, and all goes well ; when he marries a ſuperior,

he risks his prerogatives, or is in danger of appearing ungrateful or contemptible. The wife pretending to authority renders the master of the family the most ridiculous and miserable of beings; like the favourites of the eastern despots, who are honoured and tormented by an alliance with the sultan's family, he must creep into bed at the feet.

‘ However difficult and delicate a man may be, it must be allowed that it is more becoming and pleasant to owe one's fortune to a wife, than a friend; in one case he is the protector, in the other the protected; but can a man have a better friend than his wife?

‘ Figure in a woman is the first thing which strikes, it ought not to make the strongest impression, nor to be wholly overlooked.

‘ It is hazardous to marry a great beauty, for though she may behave like an angel, she is always surrounded with enemies to herself, and her husband's peace; a few weeks reduces the value of her beauty in the eye of her husband, but the danger that may produce her unhappiness remains.

‘ Mediocrity in beauty, as in all other things, is to be preferred; an agreeable figure, inspiring good humour rather than love, is without prejudice to the husband in every sense, and has advantages which turn to the common good: the graces do not wear out like beauty, but are incessantly renewed; at the end of thirty years, she pleases her husband like the first day.’

The subjects of other Essays are, Truth, Kings, Language, Ingratitude, Reveries, Prudence and Fortune, Sensibility and Benevolence. In a letter on Education, we meet with many judicious remarks; after which is inserted a Concise Account of the Rise and Progress of the English Constitution, from the Conquest; and a Succinct Chronological History of France; translated and abridged from the French of M. Henault. A useful abstract of the first volume of Blackstone's Commentaries on the Laws of England is the subject next in order; and the first volume concludes with some Vicissitudes of our Globe, translated from the French of M. de Pauw.

The second volume consists of various narratives, either compiled or translated from eminent writers. To mention them more particularly, they are an abstract of Mr. Gibbon's History of the Goths and Vandals, &c. Selections from *Les Recherches Philosophiques*, concerning America; of the Egyptians and the Chinese, translated from the French; History of the Spartans or Lacedæmonians, translated from *Les Recherches Philosophiques sur les Grecs*. These philosophical researches are highly worthy of attention; and they place the Spartans in a view so different from the general representations

tations of this people, that, as a specimen of the author's enquiries and remarks, we shall present our readers with an extract.

‘ All that we have been able to discover hitherto, concerning Lycurgus, that is probable, is, that he passed into the isle of Crete, and from thence brought to Sparta, some military customs and exercises belonging to that people; consequently, he was neither a creative genius, nor an original one, and much less a man inspired by the divinity, as some enthusiasts of old days have said, and as some enthusiasts of our times have repeated.

‘ We see so marked a resemblance between the Cretan and Lacedæmonian institutions, that the greater part of the Greek authors confess, that such an analogy could be the effect only of a servile imitation. Polybius is the only one who has opposed this generally received opinion in Greece, but his arguments are so weak and inconclusive, that in this respect he has been quitted by his own partisans.

‘ The Cretans, at the same time shepherds and hunters, were divided into a great number of independent colonies, who, during the civil war, mutually robbed each others herds; and on account of this discord, were plundered by the pirates and free-booters of the Mediterranean, who landed on their coasts. This critical situation inspired the Cretans with the idea of being always armed, to form barracks of soldiers, who dined in common, and went through the military exercises; the most necessary of exercises, in order to protect their possessions from the neighbouring colonists, and foreign free-booters.

‘ These institutions appeared very sensible to the Lacedæmonians, who were a small number, in the middle of a large country that they had conquered by reducing the ancient inhabitants to slavery; in such sort, that they were as much in fear of their own slaves as the Cretans were of each other.

‘ No inhabitant of Laconia, who had submitted to the Spartans, dared to have in his house—sword, javelin, or arrow; and though they were thus disarmed, they butchered them in secret, to reduce them lower and lower. It is generally known, that the young men of Lacedæmon, armed with a cuirass, helmet, and lance, hunted the Helotes naked and destitute of every kind of defensive weapon; they drew them into ambuscades, and afterwards attacked them with arms in their hands; as wild beasts fall upon a herd of cattle they have watched into a narrow part of a deep valley.

‘ Plato and Aristotle assert, that it was Lycurgus himself who taught the Spartans this dreadful policy; and to calm the remorse which such perfidies and murders might excite in the most atrocious minds,

minds, they contrived to make a kind of declaration of war against the Helotes, in profound peace. As soon as the Ephori entered upon their charge, mounted on their tribunal, they give public notice that any one might kill as many of those slaves as they could possibly draw into ambuscade; and in one day they decoyed to the number of two thousand, who were stabbed to the heart with poniards at the feet of the household-gods, where the Lacedæmonians had invited them under pretext of giving them their liberty. They first crowned them with festoons of flowers, as was customary with freed-men, and then sacrificed them as victims, or as beasts in a slaughter-house.

‘When they dared to say that such institutions were approved of by the oracle at Delphos, we are bound, above all things, to believe that this pretended god of Delphos, was himself an unnatural monster, who could give his sanction to a code dictated by perfidy and written in characters of blood. It is thus that we have fallen from one absurdity to another in such a confusion of ideas, as have never been equalled amongst men.’

The author, or compiler (for he appears in both characters), of this work, has composed his Essays chiefly from materials of an interesting nature; which either convey instruction by judicious remarks, or exhibit, in the form of abstracts and versions, a fund of useful information. His conduct, it ought likewise to be observed, is more meritorious, by devoting the fruit of his labour to the benefit of a charitable institution.

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*A Review of the Reigns of George I. and II. Dedicated, by permission, to the Countess of Marchmont. By a Lady. 2 Vols. 8vo. 6s. sewed. Law. 1792.*

THE reader is not to expect in the present narrative any minute detail of political causes and events; as the writer has confined herself to a general and superficial account of the period of which she treats. Her professed design is to shew the benefit of the Hanoverian succession, and the obligations this nation owes to the reigning family. In executing this plan, she frequently has recourse to digressions, in which we find the character of the historian exchanged for that of the moralist, or rather, indeed, of the preacher. The following extract from the reign of George the First, affords an instance of this practice:

‘On the eleventh of June, seventeen hundred and twenty-seven, the king was driving very fast in his berlin from Herenhausen to Osnaburgh, alas! a few hours sent him to that bourn  
from

from whence no traveller returns. What subject for calumny, and political remarks? it was said some melons which he had eat were poisoned, as if the fruit could have lost its cold qualities on being touched by royal lips, or the heat of the atmosphere have been suspended at the command of the regal guards; or that kings could not die, like other men, unless the worst of crimes were committed by their subjects; his majesty was of all men, the least in danger of being the object of infernal malice. The high station to which he was raised, by the almost general voice of the nation, had never inspired the smallest degree of haughtiness in his disposition, he preserved the same equanimity and mildness of temper; on the throne, as he could have done, had he obtained a farm or small lairdship in the north of Scotland, which at that period was far from that state of improvement, which that kingdom is in at present. His majesty shewed on his arrival in Britain, an instance of true magnanimity, which had it happened to Alexander or Cæsar would have been recorded to posterity: the duke of Ormond was general of the army, at the death of the queen; the party of James Stuart was ready to assert his right on all occasions half acknowledged by the former ministry, a small number of troops was encamped in Hyde Park; on his grace's birth-day the soldiers got drunk, in the evening, and raised a tumult in the camp; during the night, the king awaked by the groom of the chamber, who hastily acquainted him that the camp was in arms, the king with calmness said, "Pray thee go tell the captain of the guard," and without troubling himself any further, fell fast asleep. A foreigner in a strange country! a newly acquired crown, his family in danger: had these mighty conquerors been in his situation, what a number of lives might have been lost? by acts of madness, falsely called valour, whilst true courage supported itself in real danger, did conquerors reflect, that while they are killing the children of the Almighty, who is not ashamed to be called the Father of the meanest of the human species; would they boast as they do, of their mighty conquests? did all of us reflect on the prayer taught by our blessed Redeemer, could we dare to harbour malice, hatred, or resentment? could we dare to calumniate, injure, or even defraud these children acknowledged as such, by him to whom we address ourselves as our heavenly Father.'

This lady, in some parts of her Review, assumes likewise the tone of a dissertator on politics; a province in which she discovers just observation, and makes many pertinent reflections. She thus expresses her sentiments respecting the conduct of parties.

'Political questions seldom admit of certainty, and frequently are of no great importance. Honest men divide on either side,  
and

and vote for or against the ministry, with a sincere belief that they are acting for the good of their country. In general, it may be presumed, that the person at the helm means to steer right; and that, if he is sometimes engaged in a wrong course, his error proceeds from necessity rather than inclination; his wisest schemes are frequently opposed, he finds himself obliged to accomplish his designs by indirect means, and as he ventures on hazardous experiments, those who create his perplexities are ever ready to triumph over his mistakes, and make their profit of his losses.

‘Administration commonly acts under one head; opposition has all the disadvantages of anarchy and confusion. Popularity is the aim of the leaders. Obtained with difficulty, it is not to be preserved but by unremitted industry. All who are led by vanity, interest, or caprice, imagine themselves of consequence to their country, enlist under the banners of patriotism. Their army is generally composed of troops, which, with unequal discipline, and different expectations, engage on the same side, with no other view than that of sharing the spoil after victory, or supplanting each other in the division, each chief is flattered, and no one harshly rejected. Hence every day produces new plans, new allotments of office, new expedients to retain the wavering, new attempts to recover what may be lost. Add to this, the minister is master of his ground; he chuses his opportunities, and, never unprepared himself, has many assistants at hand to supply him with arguments and facts: the opposer commonly sees but in part, has often short notice, and can hardly ever divide the business in a proper manner among his associates; notwithstanding the disadvantages arising from his situation, prejudices, and resentments, yet a popular tribune in a country like this, is a most useful man: ever on the watch, he awes the ministers into vigilance and circumspection, and if he does not defend the constitution from every wound, he secures it from such as might prove fatal.’

Though the writer of these volumes adheres not strictly to the usual manner, she maintains, at least, the fidelity of an impartial historian. The Review of the two reigns is favourable to the character of the princes; but not tainted with unmerited panegyric. As the following extract is connected with the design of the work, we submit it to the observation of our readers.

‘Let us look back on the former history of England, and reflect on the surprising difference; have we enjoyed, as we have done, for near a hundred years, such felicity under the reigning family? Compare their reigns with those of the Plantagenets, Tudors and Stuarts: under the Plantagenets, the disputes between

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the York and Lancaster factions, filled the land with blood, murder and parricide. Despotism bore sway during the whole time of the Tudors. The prerogative of the crown, and the rights of the subject, kept us in perpetual misery, during the reign of the Stuarts. 'Tis true, in the time of king William and queen Anne, England was in great glory. Let us look at the fields of Spain and Flanders, and confess, that the balance of power in Europe has cost England many useful lives, in quarrels little to the interest of Great Britain. Though the father and son, whose reigns we have reviewed, had a strong predilection for Hanover; let us remember, it was their native land, and with their posterity may have the same predilection for England; and then we may justly say, that the Hanover succession has made Great Britain the island of felicity: but let us beware of prosperity as an enemy to virtue. A full cup is difficult to carry. Patience, meekness and resignation, require trials to keep them in exercise. Frugality, temperance and self-denial are not easily practised in a season of luxury.

Smollet's History seems to form the basis of this lady's information; but the only authority mentioned, and which we find frequently quoted, is *The Life of the Earl of Chesterfield*. Some blemishes, of no great importance, may be remarked in the perusal. The work, however, is written in the easy and pleasant manner suitable to summary narrative; and, as a proof of the lady's taste, and acquaintance with the Muses, she has thought proper to conclude each volume with some lines of poetry.

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*An Historical Sketch of Gibraltar, with an Account of the Siege which that Fortress stood against the combined Forces of France and Spain; including a minute and circumstantial Detail of the Sortie made by the Garrison on the Morning of Nov. 27, 1781, for the Purpose of destroying the formidable Works erected by the Spaniards against that Fortress. 8vo. 6s. Boards. Edwards. 1792.*

THE siege of Gibraltar will form an important æra in military history; yet, among military men, often employed in service, it has not been uncommon to find the supposed magnitude of the transaction ridiculed, as well the exaggerated praises generally bestowed on the defenders. To defend a post, however, with success, is no mean performance; and the fatigue of constant watchfulness, unremitted attention, and a steady readiness to oppose, seem little if at all inferior to the qualities displayed by more active exertion. Lord Heath-

Heathfield's conduct, in all these respects, was highly exemplary, while the successful sortie was an event of actual service, the merit of which was not lessened from its being unexpected by the besiegers. A supposed weak and enfeebled garrison despoiled in two hours the labours of many months, merely by a spirited execution of a judicious and well-matured plan. The principal novelty in this little work relates to the celebrated sortie; and it was designed to illustrate M. Poggi's plate representing the attempt. The short history of Gibraltar, which precedes, contains nothing very interesting, and the narrative of the siege itself, taken from Mr. Drinkwater, is, in several particulars, imperfect. We shall extract a passage relative to the sortie, in which are some events not generally known.

‘Lieutenant Tweedie received a grape shot in the thigh, immediately as the 12th regiment had formed in front of the St. Carlos battery. This gallant officer, after having received the shot, which broke his thigh, supported himself, in his post, on the other knee and his spontoon, and in this position he was first discovered by general Elliot, as he was passing along the front of the regiment.—The general asked him “why he was in that situation?” to which Mr. Tweedie coolly replied, “that he was wounded.” The general immediately ordered him to be assisted, and conveyed to the garrison, not without bestowing due praise upon his gallantry and resolution.

‘The only man of the detachment who did not return into the garrison, was a private of the 73d grenadiers. This man was one of the first to mount the battery, where he encountered with the Spanish captain of artillery whom he wounded, and by whom he was wounded in turn. The soldier fell upon the top of the battery, and when the troops were ordered to retire, the flames spread with such rapidity to the spot where he lay, that it was impossible to save him. It is to be regretted that the name of this gallant soldier cannot now be ascertained. It is worthy of being transmitted with honour to posterity, as an incitement to others in a similar situation to act with a heroism that would well adorn a higher rank.’

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‘General Elliot's anxiety on the occasion would not permit him to await the issue in the garrison, but as he had given the command of the enterprise to brigadier general Ross, he went out merely as a volunteer. He probably considered it as his duty to be on the spot, lest any fatal accident should befall the brigadier. Acquainting the lieutenant-governor therefore with his intention, he accompanied the sortie. By the time the advanced

corps had got possession of the works, the general was in the front of the St. Carlos battery, where he remained till the retreat of the detachment.

Brigadier Ross did not know of general Elliot's intention to go out, and as the latter followed the detachment, the former was not acquainted with the circumstance till the service was nearly performed. General Ross, with the utmost activity, had gone in person through the whole of the enemy's works, and after they had been carried, and the troops had formed, upon his returning to take post in front of the 12th regiment, general Elliot was pointed out to him, standing at the foot of the battery. The general soon after accosted the brigadier, who had expressed marks of surprise at seeing him, by asking him in an easy pleasant way, "What he thought of the business, and if it was not something extraordinary that they should have gained the enemy's works so easily?" The brigadier briskly replied to the general, "That the most extraordinary thing was to see him there."

There was something noble in general Elliot's resolution to be present in the sortie, and something equally so in his manner of doing it. As the command had been publicly given to general Ross, he would not hurt the feelings of that officer, by going out at the head of the detachment; he therefore contented himself with following it; and with a magnanimity worthy of him, he at all times imputed that merit to the brigadier and his detachment, which they so fully deserved, but a great share of which certainly attached to the projector of the enterprise.

While the brigadier was in the works to the right, and after general Elliot had taken his station before the St. Carlos battery, a troop of Spanish horse came out of the lines, and galloped down in front of La Motte's and Reden's grenadiers, to reconnoitre the position of the British troops, but made no attempt to outflank them. The Spanish officer challenged the Hanoverians, and was answered by colonel Hugo, "Reden's grenadiers;" while these veteran soldiers stood with the utmost firmness and composure without charging or firing a single shot. Colonel Hugo immediately detached an ordonnance to apprise the brigadier of the appearance of this troop of horse. Sir James Foulis, the town-major, who, as one of general Elliot's aides-du-camp, had attended him out upon the enterprise, received the intelligence, and conveyed it to the general, who instantly dispatched sir James with orders for the two right-hand companies of the 12th and Hardenberg's, to wheel to the right, and form *en potence*, to be in readiness to oppose any force that might outflank the parallel. This the general did in the absence of the brigadier, and it was the only order which he gave during the whole of the expedition.

The troop of horse attempted to go behind the second line of approach.

approach, with an intention further to reconnoitre; but coming up to the extremity of that line, in the way to the centre barrier of the lines, they found the fire from the high batteries of the rock, which had been ordered to range on that front with round-shot, and which was played very briskly, so fatal to them, that they were obliged to make the best of their way; in very great disorder, to the last barrier on the east of their lines.

In the spot where general Elliot stood, it was that the principal defence had been made, and after the works had been carried, and while the workmen were employed in firing them, his humanity led him to see that all possible attention was paid to the wounded, whether of his own troops or those of the enemy. Amongst them, and almost expiring, he found an elegant young man, who was known by his uniform to be a captain of the Spanish artillery. The general spoke to him with the tenderness which such a scene naturally inspires in a brave mind, and assuring him of all possible assistance, ordered him to be removed, as the fire was spreading rapidly to the spot where he lay. The Spaniard endeavoured to raise himself from the ground, and with the most expressive action, feebly articulated, "*No, sir, no—leave me—Let me perish amidst the ruins of my post.*" An officer remained near him a few minutes, until he expired. It was afterwards found, that he had commanded the guard of the St. Carlos battery, and gallantly maintained his ground, until his men, finding themselves overpowered, threw down their arms, and deserted him. He reproached their baseness, and exclaiming, "*at least one Spaniard shall die honourably.*"—rushed down from the top of his work amongst the attacking column, and fell where he was found, at the foot, and in front of the battery which he guarded. It was much lamented by general Elliot, and the officers of the detachment, that any doubt should have existed of the name of this gallant man; they believed it to have been Don Joseph Barboza; but there is still an uncertainty, which his countrymen will, perhaps, one day feel it their duty to remove.

The length of these extracts prevents us from enlarging on the events of the celebrated attack by means of the floating batteries; and, indeed on this subject, as well as respecting the relief of the garrison by lord Howe we find nothing very new or interesting. The whole drama was a singular one: its detached scenes and incidents peculiarly splendid. A reader conversant with history, will recollect the sieges of Leyden and Antwerp, the defence of Malta, and a few other signal enterprizes; but he will look in vain for an attack so furious and formidable, for a defence equally cool and determined.

*Select*

*Select Orations, and other important Papers relative to the Swedish Academy. Founded by his present Majesty Gustavus III. March 20th. 1786. Translated from the Swedish Language by N. G. Agander. 4to. 7s. 6d. Boards. Johnson. 1791.*

THE Swedish Academy was an institution of Gustavus III. a king whose abilities exceeded the common rank, but whose judgment did not lead him to reflect, that his exertions were disproportioned to his resources and to his powers, when compared with the scale on which war is carried on in modern times. The institution of an academy to polish the taste, refine the literature of Sweden, and improve, as well as establish its language, reflects higher honour on him as a philosopher than his military expeditions as a warlike monarch. If he had confined his talents to these works of peace, he would have been a benefactor to his country: if, after checking the powers of the nobles, he had not wished to have extended his own, he would have been its greatest blessing. These errors were, however, punished by his death; too severe a sentence, as it prevented him from expiating faults of which he seemed convinced; and of atoning for mistakes, the effects of which he severely felt. But it is not our present business to sit in judgment on his character and conduct; the Orations before us, and the institution of the Swedish Academy, are the objects of our attention at this time.

M. Agander has given only 'Select Orations,' without any account of the objects of the academy, or the design of the founder. These we shall supply from the original; and, at the same time, must express our regret that the translator's bounty to the English reader is so limited. Many excellent orations might have made a part of this volume, and it may not be yet too late to add to it.

The Swedish Academy was instituted the fifth of April, 1786, and has for its chief objects poetry, eloquence, and the Swedish language. The number of academicians is eighteen, and the nineteenth is the king, who rarely fails to attend the meetings when he is in the city or neighbourhood. The academy has a director, a chancellor, and a secretary: the two first are chosen by ballot every six months, and the third is perpetual. The director presides in the assemblies: in his absence, the chancellor, and subordinate to him the secretary. Thirty days after the death of an academician, the academy proceeds to an election; but the candidates are not allowed to canvas for votes, nor the academicians to promise their suffrages. The election is conducted by sealed billets; and he who has the greatest number is ballotted for. He is afterwards approved of by the protector of the academy, and the event of the elec-

C. R. N. AR. (VI.) O $\alpha$ . 1792.

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tion is not known till after the approbation! The eloges of the academicians are given by the successors in the discourse on their reception; and it is allowed to recal, in this oration, the memory of Gustavus I. Gustavus Adolphus, and Charles Gustavus. If the academy continues to exist, the name of Gustavus III. may now be added.

The assembly meets twice a week; and at half an hour after four, nineteen silver medals are divided among the members. On one side is the bust of the king, as the founder; on the other a crown of laurel, with this inscription in the Swedish language—‘To Genius and to Taste.’ The annual meetings are held on the birth-day of Gustavus Adolphus. Precedence is allotted to the present members by lot, and in future the new members succeed to the rank of their predecessors. Two great prizes, or medals of gold, twenty-six ducats in value, are annually distributed, one for poetry, the other for eloquence; and two additional silver medals. The medal, which is the prize of poetry, has the figure of Apollo Cithæædus, with the word *Skaldekonst*, poetry; and the other a Mercury, with the word *Vœltalighet*, eloquence. The reverses are the same as the academic medals.

At the solemn inauguration of the academy, the king addressed the members in a speech of much eloquence, considerable energy, and unexampled delicacy. We have never seen praises conveyed with more propriety and address. This is the first piece in M. Agander’s translation. We shall select a specimen.

‘That emulation and energy, which are excited by the sciences and literature, are, during a season of tranquillity, the only means of preserving in the mind that ardour which prompts men to serve their country, and in every threatening danger to rescue it from ruin.

‘Unless, however, our language be cultivated in foreign countries, the merit of the best compositions will be little known; nor, until it be reduced to the œconomy of settled laws, is such a cultivation possible. Without good writers, a language will never rise into estimation; and, without established rules, it cannot be written with propriety.

‘For the accomplishment of these important purposes, I have this day founded an institution; and I appoint you, gentlemen, to establish laws for the construction of the Swedish language, and to raise to perfection that structure, of which I have at this time only laid the basis.

‘To effect this, it is requisite that science, genius, learning, and taste, should all concur: but these are seldom united in one person. It became necessary, therefore, to establish a society, composed of members who felt an ardent attachment to polite literature,

ture, and who had devoted their lives to its cultivation; of men who, by extensive learning, had formed their judgments on the knowledge of ages; men who, in the highest offices of state, or in the common intercourse of social life, had from their infancy refined their taste, by that accuracy which their high offices require, and by the variety of characters which they have had an opportunity of examining; men who, of necessity, must attend to precision of language, to an accurate choice of words, and who, of course, must acquire that delicacy of sentiment, which appropriates to each term its exact meaning, and fixes the limits to which in its application it ought to be confined.

‘ If such a society can accomplish the great object which I have in view, what may we not expect from the institution which I now establish, composed, as it is, of members so respectable? I esteem it no trivial glory, that, under my reign, so many noblemen of distinction, and men of eminence in the world of letters, have concurred in an enterprise, which promises to reflect so much honour on the Swedish language, and from which they will one day derive immortal fame. What may not the present age expect from an institution, illuminated in its origin by such a constellation of genius? But how much more important is the judgment of posterity? that posterity for whom you are to exert your talents; who, neither dazzled by the false glare of partial commendation, nor deceived by the cloud of contemporary censure, will see, with a distinguishing eye, the real value of each man’s abilities; of that posterity, who, in the annals of the academy, will perceive the same names, which the records of the kingdom have consigned to the page of history; who will observe, that the first of the Swedish senators, the first among the founders of a learned society, is also the first member of this academy—a place which he occupies not only as an admirer of the liberal arts, but as a most accurate judge of every thing connected with taste and polite literature.

‘ Next to him may justly be mentioned, as a deserving member of a learned society, a senator now absent; who, animated in the career of learning by that patriotic ardour which illustrates every action of his life, unites to the beauty of style the utmost delicacy of taste, and upon whose talents I should still further enlarge, did I not apprehend that the tribute of gratitude, which truth demands at my hands, would be thought a studied encomium upon him, to whom I am indebted for my education.

‘ To unite, in an advanced age, the most social temper of mind, and the most elegant taste for composition, with the direction of a political department, which requires more industry than abilities, more accuracy than genius—a department which appears even calculated to extinguish these qualities, is a singular circumstance, a circumstance which proves more powerfully than any encomium, how much that senator, to whom I now allude, is likely to orna-

ment and instruct the academy. 'The effects of his genius, preserved in the transactions of the kingdom, have already procured him a reputation, which, however, he is desirous of sharing with the society.'

Those who admire the eloquence and address of the king, on this occasion, will consider the following note of the translator as curious and interesting.

'It has been observed, in a miscellany entitled *Melanges de Littérature Suédoise*, published at Paris in 1788, that the first Swedish poets have ever been found among the first order of the state; and we may also remark, that since the accession of the house of Vasa, eloquence has been inseparable from the name of Gustavus.

'It was eloquence, which, raising Gustavus-Ericson from the rank of a private gentleman, placed him on the throne; it was the eloquence of Vasa which rescued Sweden from foreign tyranny, and which, since that propitious period, has not ceased to be the tutelary genius of that kingdom. Of this Gustavus III. has afforded more than one striking proof, especially when at the Revolution, which he effected in 1772, he declared with energy, that he aspired only to be the first citizen of a free nation:—Gustavus, for whom the secret and insidious attempts of an ambitious neighbouring court, by endeavouring to revive the hydra which he defeated in 1772, have served only to prepare materials for new triumphs.

'His illustrious brother, Charles duke of Sudermannia, crowned with the youthful glory of a victory obtained over the valour of the veteran Greigh, returned from the boisterous fields of martial renown, to restore tranquillity to a no less stormy ocean at home. After having given his fellow-citizens proofs of valour, he gave them also an example of loyalty. By a speech distinguished for its nervous simplicity, he infused into the bosom of his audience the patriotic flame that burns in his own. He exemplified Quintillian's observation, that the heart is the only source of true eloquence.'

The second Oration is by M. Rosenstein, the perpetual secretary. The principal observations of importance relate to taste, but this subject is more fully considered in the secretary's 'Observations on Taste and Polite Literature,' delivered before a general assembly of the Swedish academy.

An oration will not admit of studied metaphysical disquisition; but we may perhaps complain that M. Rosenstein has not pursued his reflections even with that philosophical accuracy the circumstances would have admitted. That taste is not a capricious principle, depending on climate, on manners, or a peculiar æra, he evinces by appealing to the reception which the best ancient and modern classics have received in every

every period. He then proceeds to a short defence of literature, and to the two methods generally employed in deciding on works of merit, viz. the practice of authors of established credit, and the natural feelings. There is indeed a source of criticism of a superior kind, an analysis of our feelings, and an appeal to the causes of our pleasure or disgust. This is very different from what our author calls his 'Philosophical Theory,' in the following passage.

'To some favourite models the one party sacrifices experience, the other to systems; the one despises groundless and exceptionable rules, the other rejects principles and consequences because inapplicable.

'Erroneous extremes thus exhibited, will, doubtless, to reflecting minds, suggest an intermediate mode of judging, partaking of the advantages of both, and free from the inconveniences of either. At once philosophical and elegant, this method may, with classic models, unite investigation, reasoning with feeling, a veneration for works of extraordinary merit with a still greater veneration for truth, rules with those exceptions to which every rule is subject, and laws with the freedom of genius, the ardour of sensibility, and the soarings of imagination.

'But of a science thus constituted what will be the nature? How shall its principles be defined? Will they admit of a scientific stability?

'This science, I reply, will resemble every other species of human knowledge, in so far as it is the united result of industry and observation; a combination of experiments, with few reflections, few conclusions, and still fewer rules and principles. By giving to polite literature such a philosophical theory, a successful writer may deserve the appellation of a philosopher of taste. Far from such a man be that systematic superciliousness, which, benumbing the faculties of the mind by synthetic chains, oppresses sensibility with the yoke of argument. Though reasoning analytically, may he never be unmindful of the source of all knowledge; that volume, which, well studied, would, by rendering most other books unnecessary, be more destructive to many learned libraries than the desolating fire of merciless barbarians.

'That great volume is experience, and of this experience we ourselves are the principal subjects. All nature operates upon our senses, whether beautiful or tremendous, majestic or mild, gay or awful. Ideas are created in the human mind by the impressions of external objects; these ideas, arranged into various groups, independently of the general name of science, acquire a particular appellation, according to their respective combinations. Within our own breasts exist riot and rage, boisterous passions, which,

breaking forth under various forms, give birth to so many virtues and vices, to so many noble and mean actions, and which generate or dissolve human societies; passions which ought to animate the ample page of history, and which the law should restrain by punishment, or by an adequate reward direct to proper objects; passions which policy should use and govern, morality check and dignify; which poets and orators should delight to paint, to awaken, or to soothe. Within our own minds reside those tender emotions, those delicate feelings, which afford the richest colours for the pencil of genius.

‘ If then nature, not with regard to its inanimate qualities, but to its power of operating on the human mind; if the feelings, emotions, and passions, be the originals which the votary of taste should perpetually keep in view; if fine writing be nothing else than a knowledge of the art of pleasing, a power of feeling and of judging, whence, except from the perceptions and faculties of the human soul, shall we trace the theory of taste and composition?’

Our author expands this appeal to experience, and to our feelings, with some success; but the theory can never have a firm establishment, except in the philosophy of these feelings. The secretary next proceeds to defend polite literature from the charge of its producing effeminacy, corrupting the morals, and inducing political ruin. The foundations of this charge which M. Rosenstein chiefly considers, are—‘ examples recorded in history; a comparison between those periods in which polite literature has flourished, and in which it was unknown; the very nature of elegant learning; and the dispositions and conduct of those devoted to its pursuits.’ The arguments in opposition to these objections are too general, too slight, and desultory: the author, by defending imperfectly, has betrayed his cause. He next proceeds to investigate the nature of polite literature, and its peculiar influence on society. This part of his task he has executed very ably.

‘ There is nothing, however excellent and laudable it may be, that is not subject to inconvenience, and liable to abuse. Without entering upon a new defence of our present political and moral situation, I shall content myself with referring to what has already been said respecting the necessity of that situation. When we reflect, that the Belles Lettres cannot flourish except amongst a people who have arrived at a certain degree of ease and opulence, the surest mode of ascertaining whether they are useful or pernicious, will be to compare two nations placed on the same degree in the scale of civilization, one of which cultivates the polite arts, and the other neglects them entirely. Polite literature and the sciences mutually assist each other. It is difficult to arrive at the latter,  
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without passing through the former: it would be madness to think of attaining the sciences, while the study of the Belles Lettres was proscribed. It is physically impossible, that the human mind should expatiate in the vast field of intellectual exertion, while so absurd a barrier is opposed to our progress. The only difference between science and the polite arts is this, that the first acts more upon the understanding, and the latter have a greater influence on manners and the conduct of life.

‘ Let us then imagine to ourselves, as I have already observed, two nations enjoying an equal proportion of security and welfare; in each of these nations will exist the same degree of sensuality and luxury, and thence in each nation will arise the same defects and the same vices.

‘ But if one of these nations was destitute of elegant learning, unsusceptible of any refined pleasure, and solely addicted to sensual enjoyments, it would soon become the victim of indolence, cowardice, and effeminacy. Such has been the fate of those nations, which, without knowledge have obtained power. Of this the Persians, Macedonians, and Turks, are sufficient examples. A similar destiny will be experienced by those people who, without attending to the cultivation of their minds, enjoy merely the conveniences of life. The European colonies are proofs of this assertion.

‘ On the contrary, in another nation, equally powerful and prosperous, the culture of elegant learning will produce congenial sentiments of patriotism. Independently of the diffusion of useful knowledge, polite literature excites and cherishes moral feelings, which, by restraining sensual pleasures within proper limits, excite and encourage men of talents, by the hopes of immortal fame. This is a motive, which, on the first repose of Rome from the yoke of despotism, animated the genius of Tacitus and Pliny; and which, preserving for a time the ancient grandeur of the empire, rendered less precipitate the fall of the Roman world. This argument will obtain additional force, by considering European nations which, with forms of government nearly similar, possess different degrees of knowledge.’

The discourse of M. Siöberg is peculiarly animated and excellent in its style, as well as in its arrangement. In his literary opinions we may occasionally differ, and his enthusiasm for the Greeks (but enthusiasm is, in no instance, more venial) has, we think, led him too far. That the eloquence of Greece is owing to poets, who first aimed in vain at imitating Homer in poetry, is an assertion too bold. Change the form, and say that the best prose authors learned from Homer the polish of the language, the spirit of their expressions, and the effects even of

arrangement; and we shall no longer oppose the opinion. It is a happy idea, when he remarks, that, 'poets of the first order exhibit the boldness of his (Homer's) invention, the sublimity of his outlines, the fertility of his imagination, and that noble contempt of insipid accuracy which distinguishes his works; that those of the second order discover the simplicity of his style, the graces of his narration, and his skill of giving interest to the most familiar scenes of nature, and to the most common events of human life.' It is with less propriety that he observes—'had the Carthaginians vanquished the Romans, polished and lettered Europe, the mistress of the world, might have been, at this day, as vile and barbarous as Negroland.' Science might indeed have been checked if this event had happened, though the literature of Rome was then scarcely superior to that of Carthage. Its taste was probably much less polished, and there is not the smallest reason to suppose that the Carthaginians were either an untaught or a barbarous people. His opinions on modern literature are much more unexceptionable, and his compliments to the English authors are peculiarly happy and flattering. The passage is a short one.

'In casting a slight glance on the literature of England, we are struck with astonishment at the crowd of geniuses which appear. It seems like traversing ancient Rome, where, at each step we encounter some great man, some conqueror of a powerful nation, or some venerable patriot, who has rejected with disdain a foreign crown, to remain a simple citizen at home. The English have certainly very little desire to propagate their literature beyond the limits of their own country. They resemble those states, by whose fundamental laws the spirit of conquest is proscribed. But at home their power is formidable indeed. An English writer, who should be regarded with veneration by all Europe, but whom his countrymen considered with indifference, would lament the obscurity of his name. What has been said of the Romans, that they were an assemblage of heroes, may, in a literature sense be applied to the English; the whole nation bears the impression of genius.'

Count Oxenstierna's Discourse contains little to interest us. Among the other Discourses, in the original, are those of count Hoepken, M. Kellgren, count Hermanfon, count de Fersen, M. d'Alerbeth, M. de Botin, M. Schoederheim, and count Gyllemborg, some of which would have added to the value of this collection. The frontispiece is beautifully engraved; and, with a very few trifling exceptions, drawn with taste and accuracy. The translation appears to be accurate and elegant.

*The Robbers. A Tragedy. Translated from the German of Frederick Schiller. 8vo. 3s. sewed. Robinsons. 1792.*

THE politer arts, too long neglected, have of late years been cultivated with success in Germany; and we trust it will never again be a subject of debate for the French academicians, whether a man born in that country could possibly possess a natural genius. Many of their late productions exhibit the sublimest flights of a bold and comprehensive fancy; it is not yet cramped with the fetters of criticism, as generally in nations arrived at a greater degree of literary perfection, and consequently possessing a correcter, but more fastidious taste. The German stage was extremely barbarous and rude till the year 1727, when Gottsched undertook its reformation: but few plays of any considerable merit appeared till twenty years afterwards, when Lessing produced his first comedy at Leipzig. Since that period many noble compositions have been produced, that far excel the insipid regularity of the French drama, and rank their authors among the first in theatric fame, even to a degree of rivalry with our immortal Shakspeare. Their beauties and faults indeed are often similar to Shakspeare's, whose dramas they have frequently copied. Many striking marks of superior genius stand forth in the present work; but it is often debased by the same irregularities that sullied the glory of the English stage in the time of our own dramatic poet: and we are not to wonder that the stream should partake of the nature of the fountain from whence it flowed, or be tinged with the soil its waters had laved.

The character of the hero's brother, Francis de Moor, is in many respects similar to that of Richard the Third, and equally detestable; he is supposed to be deformed like him, and thus expresses himself:

'I have a heavy debt of hatred against Nature, and by my soul! I'll make it good. — Why was that hideous burden of deformity laid upon me alone;—of all my race, on me alone? (*Stamps with his foot!*) Hell and damnation! on me alone;—as if she had formed me only of the scum, the very refuse of her stuff! She dam'd me from my birth! And here I swear eternal enmity against her—I'll blast her fairest works.—What are to me the ties of kindred! I'll burst those trammels of affection,—bonds of the soul.—I never knew their force:—She denied me the sweet play of the heart, and all its persuasive eloquence. — What must its place supply? Imperious force;—henceforth be that the only servant of my wishes,—and all shall yield before me.'

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This is surely a copy, we allow it to be a free one, of Richard's sentiments, as contained in two soliloquies towards the conclusion of the third part of Henry the Sixth, and that which opens the tragedy to which he has given the name; and wherein he complains of being

'Cheated of feature by dissembling nature.'

And resolves,

— 'since he cannot prove a lover,  
I am determined to prove a villain.'

The visionary terrors of Richard seem likewise to have given birth to this passage:

'*Francis.* Betray'd! betray'd! The spirits of the dead rise from their graves — a countless host raised from eternal sleep to haunt the murderer.—Who's that? —

'*Daniel.* (*Anxiously.*) Heaven pity me! What! my dear lord, is it possible it could be you who shriek'd so horribly as to waken us all out of our sleep?

'*Francis.* Your sleep? Who gave you leave to sleep? What! Sleep at this hour, when all should be awake? — Awake! Ay, armed and caparisoned. — Quick, quick, to arms, to arms. — Load every musket. — See'st thou not how they force their way through every door, and dart along yon vaulted passages?

'*Daniel.* Who, my Lord?

'*Francis.* Who? beast! Dost thou not see them? hear them? Are your senses gone? Demons and ghosts! — How goes the night?

'*Daniel.* The watch has just cried two.

'*Francis.* No more? Will this eternal night last to the day of judgement? Heard you no noise without?

The dream, which he afterwards narrates to his affrighted servant, is a master-piece of horror, and was probably suggested by that of Clarence. His anxiety, that the servant would look on it as a ridiculous chimæra, and by that means help to fortify him against the dread of an Almighty power, and a future state of retribution, which he had affected to disbelieve, is finely conceived.

'*Francis.* You must know I thought I had been feasting like a prince, and I laid me down quite happy on one of the grassy banks of the garden—there I fell asleep, and all of a sudden—but you'll laugh when I tell you. —

'*Daniel.* All of a sudden—What?

'*Francis.* All of a sudden, I was waked by a clap of thunder. —I got upon my feet, and staggering, looked around me—when  
lo!

lo! the whole horizon seemed to be one great sheet of fire—the mountains, towns, and forests seemed to melt like wax in a furnace; and then a dreadful tempest arose, which drove before it the heavens, the earth, and the ocean.

‘ *Daniel*. Good God! It is the description of the day of judgement.

‘ *Francis*. Did you ever hear such ridiculous stuff? Then I saw a person come forward, who held in his right hand a brazen balance, which stretched from east to west.—He cried with a loud voice, “ Approach ye children of the dust: I weigh the thoughts of the heart!”

‘ *Daniel*. God have mercy upon me!

‘ *Francis*. All seemed to be struck with terror; and every countenance was pale as ashes.—’Twas then I thought I heard my name in a dreadful voice that issued in thunder from a mountain,—a voice that froze the marrow in my bones, and made my teeth chatter as if they had been of iron.

‘ *Daniel*. O, may God forgive you!

‘ *Francis*. He did not forgive me.—Behold, an old man appeared, bent to the ground with sorrow,—a horrible sight; for he had gnawed away one half of his arm from hunger\*.—None could bear to look upon him.—I knew him:—He cut off one of his grey locks, and threw it from him.—Then I heard a voice issue from the smoke of the mountain: “ Mercy and forgiveness to all the sinners of the earth! Thou only art rejected.” (*After a long pause.*) Why don’t you laugh.

‘ *Daniel*. Laugh? at what makes my flesh creep?—Dreams come from God!

‘ *Francis*. Fy, fy! you must not say so.—Call me a fool, a child, an idiot,—any thing. But prithee laugh at me.

‘ *Daniel*. Dreams come from God.—I will go pray for you. [*Exit.*’

The reflections of Macbeth †, on his having plunged himself in guilt, that Banquo’s issue might reap the advantage, seems to have been the original of the following characteristic soliloquy of Francis.

‘ ’Tis clear as day?—’Tis Charles!—He will now come, and imperiously ask — Where is my inheritance? — And is it for this that I have lost my sleep—moved heaven and earth for this! stifled the cries of nature in my breast—and now when the reward should come—this vagabond, this beggar, steps between, and with his horrid hand tears all this fine-spun web.—Softly—’Tis but a step — an easy one — a little murder! — None but a driveller would

\* He had thrown his father into a dungeon, where he supposed him to have been starved.

† Act iii. scene ii.

leave his work imperfect—or idly look on till time should finish it.——'

Charles de Moor says, 'I will ask pardon of my father, and think it no shame! call it weakness, if you please—It is the weakness of a man;—*and he who feels it not, must be either above humanity, or below it.*' We think we have seen the counterpart of this sentiment in one of our ancient dramatic poets. It at least strongly resembles Macbeth's speech to his lady, in a situation of nearly the same kind.

—— 'Prithee, peace:

I dare do all that may become a man;

Who dares do more is none.'

The poems of Ossian are, we apprehend, much admired and read in Germany; and the expression \*, 'languid as those faint traces which the memory bears of music that is past,' is, we believe, taken almost literally from them. In the scene we are going to quote, and indeed in several others, many images occur which it is needless to point out to the sagacity of the reader, that are likewise borrowed from 'the son of songs.' Previous to this, however, it may not be improper to describe the character of the hero of the piece. He is said to be

'Endowed by nature with the most generous feelings, animated by the highest sense of honour, and susceptible of the warmest affections of the heart, is driven by perfidy, and the supposed inhumanity of those most dear to him in life, into a state of confirmed misanthropy and despair. In this situation, he is hurried on to the perpetration of a series of crimes, which find, from their very magnitude and atrocity, a recommendation to his distempered mind. Believing himself an instrument of vengeance in the hand of the Almighty for the punishment of the crimes of others, he feels a species of savage satisfaction in thus accomplishing the dreadful destiny that is prescribed for him. Sensible, at the same time, of his own criminality in his early lapse from the paths of virtue, he considers himself as justly doomed to the performance of that part in life which is to consign his memory to infamy, and his soul to perdition.'

He leads his band of robbers to the neighbourhood of the castle in which dwelt his cruel brother, who had meditated, and, as he supposed, effected his father's death by the means of Herman, an agent in his former villainies, and of which he

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\* In the original, *gestriche adagio*; soft music of yesterday.

now repented. The robbers assemble in a forest by night near a ruined tower, and exhausted with their fatigue, lay themselves on the ground and yield to the power of sleep, all but their leader, who is kept awake by remorse and despair. His soliloquy is of the most awful and tremendous kind. He meditates self-destruction; but again resumes that gloomy grandeur of sentiment which uniformly pervades his character.

‘ And shall I, says he, then rush to death, through slavish dread of living here in torment? Bend this *man’s* soul beneath the scourge of misery?—No—I will bear it all. [*He throws away the pistol.*] My pride shall conquer sufferance.—Let my destiny be accomplished! [*The night becomes more dark, and a bell at a distance strikes twelve.*]

‘ Enter Herman, who speaks, and is answered by a voice from the Tower.

‘ Herman. Hush! Hush! How the howlet cries! The village clock strikes twelve;—all fast asleep—except remorse—and vengeance, [*He goes to the tower, and knocks.*] Come up, thou man of sorrow! Tenant of the tower! Thy meal is ready.

‘ Moor. [*Draws back, shuddering.*] What can that mean?

‘ Voice from the tower.

‘ Who knocks there?—Is it thou, Herman, my raven?

‘ Herman. Yes, ’tis thy raven Herman—Come to the grate, and eat.—Thy comrades of the night make fearful music.—Old man, dost thou relish thy meal?

‘ Voice. Yes—hunger is keen.—O thou who sendst the ravens! accept my thanks—for this thy bread in the wilderness!—How fares it with my good friend Herman?

‘ Herman. Hush! hark.—What noise is that?—Do you hear nothing?

‘ Voice. No.—Do you hear any thing?

‘ Herman. The wind whistles through the rents of the tower—a music of the night that makes the teeth chatter, and the nails turn blue.—Hark, ’tis there again.—I hear a murmuring noise, like those who groan in sleep.—You have company, old man—hu! hu! hu!

‘ Voice. Do you see any thing?

‘ Herman. Farewel, farewell! Your deliverer is at hand—your avenger! [*He is going hastily out.*]

‘ Moor. [*Approaches, shuddering.*] Stop!

‘ Herman. Who is that?

‘ Moor. Stop! speak! Who art thou? What hast thou to do here? Speak!

‘ Herman. [*Coming forwards.*] ’Tis one of his spies—that’s certain.—I have lost all fear. [*Draws his sword.*] Defend yourself, coward! you have a man before you.

‘ Moor.

‘ *Moor.* I’ll have an answer. [*Strikes the sword out of his hand.*] What boots this childish sword-play? Didst thou not speak of vengeance? — Vengeance belongs exclusively to me—of all the men of earth.—Who dares infringe my rights?

‘ *Herman.* By heaven! ’tis none of woman born — for that arm withers like the stroke of death.

‘ *Voice.* Alas, Herman! is it you who are speaking?—Whom do you speak to?

‘ *Moor.* What! still those sounds? — What is a-doing here? [*Runs towards the tower.*] Some horrible mystery, for certain, is conceal’d in that tower. This sword shall bring it to light.

‘ *Herman.* [*Comes forward, trembling.*] Terrible stranger! art thou the wandering spirit of this desert — or perhaps one of the ministers of that unfathomable retribution, who make their circuit in this lower world, and take account of all the deeds of darkness?—Oh! if thou art, be welcome to this tower of horrors!

‘ *Moor.* Traveller of the night! you have divined my function — the Exterminating Angel is my name — but I am flesh and blood, as thou art. — Is this some miserable wretch, cast out of men, and buried in this dungeon? I will loose his chains.—Once more speak! Where is the door?

‘ *Herman.* As soon could Satan force the gates of heaven, as thou that door.—Retire, thou man of strength! the genius of the wicked foils the common intellect of man. [*Strikes the door with his sword.*]

‘ *Moor.* But not the craft of robbers. [*He takes some pass-keys from his pocket.*] For once, I thank my God I’ve learnt that craft! These keys would mock hell’s foresight. [*He takes a key, and opens the gate of the tower. — An old man comes from below, emaciated like a skeleton. Moor springs back with affright.*] Horrible spectre! my father!

‘ *Enter, from the dungeon, the Old Count de Moor.*

‘ *O. Moor.* I thank thee, O my God! the hour of my deliverance is come!

‘ *Moor.* Shade of the aged Moor! who has disturbed thy ashes in the grave? Hast thou brought with thee into the world of spirits some foul crime, that bars the gates of paradise on thy soul?—I will say prayers and masses of the dead, to gain thy spirit peace.—Hast thou hid in the earth the widow or the orphan’s gold; and now, in expiation of that guilt, pour’st at the midnight hour the shriek of misery?—I’ll dig that treasure up, though guarded by hell’s dragons.—Or comest thou now, at my request, to expound to me the dread enigmas of eternity? Speak, speak! I will not blanch, nor stop the affrighted ear!’

The last speech is evidently founded on Hamlet’s interrogatory address to the ghost of his father. The character of  
Charles

Charles de Moor alone, however, is sufficient to vindicate Mr. Schiller's claim to originality. It is boldly conceived, and executed in a most masterly manner: so are those of the other robbers. But they appear merely as inferior ministers of havoc and devastation, and he the awful ruler of the storm. We every where recognise his superiority of character, as we never lose sight in Milton's Satan, of 'the archangel ruined.'

The Translator observes that,

'A distinguishing feature of this piece, is a certain wildness of fancy, which displays itself not only in the delineation of the persons of the drama, but in the painting of those scenes in which the action is laid.'

They would indeed have reflected credit on the pencil of Salvator Rosa: and so far as poetical and pictorial skill may be compared, our author's talents in this composition appear to be in perfect unison with his, and entitle him to the same seat in the temple of Genius.

Terror, without doubt, is the most striking feature in this drama; but many scenes are exquisitely pathetic. The subsequent dialogue is supposed to take place between Charles de Moor and his father, soon after he had commissioned his banditti to destroy the castle, and bring Francis in chains to undergo the dreadful retribution he meditated.

'Moor. And was he dear to you, that other son?

'O. Moor. Heaven knows how dear he was to me! O why did my weak heart ever listen to those artful tales of basest calumny? I was so happy! above all fathers blest in the fair promise of my children's youth.—But, Oh accursed hour! the spirit of a fiend possessed the youngest of my sons—I trusted to the serpent's wiles, and lost—both my children! [*Hides his face with his hands. Moor going to a little distance.*] How deeply now I feel the truth of those sad words Amelia uttered, "In vain, when on your death-bed, you shall stretch your feeble hands to grasp your Charles—he never will approach your bed—never more comfort you." [*Moor turning away his head, gives him his hand.*] Oh were this my Charles' hand! But he is gone!—He's in the narrow house! he sleeps the sleep of death!—He cannot hear the voice of my complaint—I must die amidst the strangers—No son have I to close my eyes!

'Moor. [*In great agitation.*] It must be so—it must this moment. [*To the robbers.*] Leave us alone!—And yet—can I bring back his son?—I never can bring back *that* son!—No, no, it must not be.—No, never, never!—

'O. Moor. What dost thou say?—What dost thou mutter to thyself?

'Moor.

\* Moor. Thy son!—Yes, old man, (*hesitating*), thy son is lost for ever!

\* O. Moor. For ever?

\* Moor. Ask me no more!—For ever!

\* O. Moor. Why did you take me from yon hideous dungeon?

\* Moor. But stay—If I could now but get his blessing—steal it from him like a thief, and so escape with that celestial treasure! [*He throws himself at his feet.*] I broke the iron bolts of the dungeon.—Blessed old man! I ask thy kiss for that.

\* O. Moor. [*Pressing him to his bosom.*] Take this, and think it a father's kiss—and I will dream I hold my Charles to my breast.—What? can you weep?

\* Moor. [*With great emotion.*] I thought it was a father's kiss. [*Throws himself on his neck.—A confused noise is heard, and a light is seen of torches approaching. Moor rises hastily.*] Hark! 'tis vengeance comes!—Yonder they come! [*Looks earnestly at the old man, and then raises his eyes to heaven, with an expression of deliberate fury.*] Thou suffering lamb! enflame me with the tyger's fury! The sacrifice must now be offered up! and such a victim, that the stars shall hide their heads in darkness, and universal nature be appalled! [*The torches are seen, the noise encreases, and several pistol shots are heard.*]

\* O. Moor. Alas! alas! what is that horrid noise? Who is a-coming?—Are these my son's confederates come to drag me from the dungeon to the scaffold?

\* Moor. [*Raising his hands to heaven.*] O Judge of heaven and earth! hear a murderer's prayer! Give him ten thousand lives! may life return anew, and every dagger's stroke refresh him for eternal agonies!

\* O. Moor. What is't you mutter there?—'tis horrible!—

\* Moor. I say my prayers! [*The wild music of the robbers is heard.*]

\* O. Moor. O think of Francis in your prayers!

\* Moor. [*In a voice choked with rage.*] He is not forgotten!—

\* O. Moor. That's not the voice of one who prays!—O cease!—Such prayers make me all shudder!—

The ungrammatical and low expression which concludes our extract certainly diminishes the pathos; but the general merit of the passage is sufficiently obvious. The union of terror and pity increases as we proceed. When Francis flies into his brother's arms, exclaiming, 'Save me from these murderers! Save me brother!' How awful, how affecting is the answer. 'Thou hast made me chief of these murderers—wilt thou entreat me now?—Son of my father, thou hast robbed me of heaven's bliss!'—No reader of sensibility will read the scene from whence we last quoted without being deeply

deeply affected.—But we must proceed no farther in our quotations, lest we exceed our limits.

To the defects of this performance we are not insensible. The scenes of horror are sometimes too diffuse, too sedulously laboured; and often so highly improbable, that our minds will not assent to the delusion. They revolt, particularly, at the idea of the amiable and noble-spirited Amelia falling in love with Charles, on the supposition of his being another person. That Francis rather than Amelia should discover him through his disguise, since her passion for him, notwithstanding her unaccountable fascination, appears to have been of the most tender and fervent kind, is highly incredible. It is still more improbable if we consider that she had not only been informed that Charles, long supposed to be dead, still lived and loved her, and that he himself had intimated to her who he really was, in the most obvious manner\*.—The second scene between them, in the fourth act, is indeed one of the most extraordinary we ever met with. The delicacy of the passions, if we may be allowed the phrase, is, we believe, at present, but little known on the German stage. They are all violent, and calculated to agitate and tear the soul: and they produce this effect in the present tragedy in no common degree. When thus ‘unresisted nature storms the breast,’ and a correspondent feeling communicates itself to our minds: when we find ourselves thrilled with horror, or melted into tears, we can excuse the violation of the unities; the mention of Sully†, fifty years before he was born, and of a priest’s lamentation ‘over the fall of the inquisition,’ when its authority was at the highest.

The translation is not so carefully executed as we could have wished, and the tragedy deserved. It is not in general defective in spirit and energy, but too often so in elegance and purity of diction.

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*The New Annual Register, or General Repository of History, Politics, and Literature, for the Year 1791. To which is prefixed, a Continuation of the History of Knowledge, Learning, and Taste, in Great Britain, during the Reign of Queen Elizabeth. 8vo. 7s. Boards. Robinsons. 1792.*

THE present volume of the New Annual Register has been some time impatiently expected, as it promised a complete and comprehensive account of the French revolution: nor are

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\* Vide p. 154, 155.

† The action of this play is supposed to have commenced in the year 1506, when the emperor Maximilian procured that enactment of the imperial diet, which established a perpetual peace between all the different states that compose the Germanic body.

we disappointed ; the account is sufficiently full, very clear, and on the whole both accurate and moderate. Versed as we must necessarily have been in the different narratives, we can perceive that the historian usually rests on good authority, and that he has added to the printed accounts private information generally consistent and probably authentic. Of the narratives already published, he approaches most nearly to that of M. Rabaut St. Etienne, whose work in the original he appears to have seen and sometimes made use of. It may be necessary, however, to state the historian's sentiments on some points, where they are peculiar, to guard the source of history from being polluted by partiality.

In the general introductory accounts our author is very correct, except that he seems too favourable to M. Neckar's conduct and abilities. From the description of the riots on the sixth of October, the author seems to think, and we believe he is accurate, that the whole arose from an accidental tumult, occasioned by the women of Paris, particularly urged on by the scarcity of bread, and the imprudent entertainment given at Versailles. M. M. Tardivet du Repaire and Miomandre appear to have escaped with their lives, though dangerously wounded; and, in the tumult, it is not surprising if the queen's bed was stabbed through in many places, as has been reported. There is no point of honour concerned in denying or affirming this fact. On the general system of representation, and on seizing the domains of the clergy, we may transcribe our author's sentiments.

‘ On this great and able system of interior policy we have only to remark, that the division of the kingdom into parts too small to act offensively in a separate state, was, for the reasons which we have already assigned, a measure fraught with wisdom, and favourable to liberty. The preserving distinct the electoral and administrative powers was equally judicious. The mode of electing by primary and secondary assemblies, was assuredly the only adequate means of obviating the fatal effects of faction and venality. As to the basis on which the representation is formed, many doubts will be entertained by politicians concerning its expediency : the adjusting of it to three principles is certainly a complex mode of proceeding ; nor will it be easy to assign a reason why it should not have been instituted on the simple and obvious principle of population alone.

‘ After all that had been performed by the assembly, the utter derangement of the finances, and actual deficiency of means to supply the exigencies of the nation, threatened loudly the destruction of the state. In this difficult and hazardous predicament,

the popular party resolved upon a bold and dangerous measure, which no apology can justify, and which it is difficult even to excuse; and this was, to sacrifice the possessions of the church to the exigencies of the state.'

The same spirit which leads the historian to protest against any act of injustice, induces him also severely to reprehend acts of cruelty and murder. The condemnation of M. de Favras by the chatelet is of this kind, and calls forth the severest indignation.

The account of the conduct of the assembly respecting the colonies is coloured a little too favourably; yet it is more full than any other that we have seen, nor have we any reason, in the more important points, the leading traits of the picture, to impeach its authenticity. The following are the most judicious reflections we have perused on the decrees respecting the abolition of titles, armorial bearings, &c.

' These decrees, which have been so much extolled by one party, and so much decried by the other, were in themselves really deserving neither of much censure nor of much praise; they were neither a subject of exultation for France, nor of imitation for other countries differently situated. The inconsistency of mankind is never so decisively evinced as when vanity is the ruling passion. The princes and the nobility of Europe had beheld with indifference the plunder of the Gallican church; they had seen without alarm the virtual annihilation of nobility by the union of the three estates in one house, and by the suppression of the feudal privileges:—but when the unmeaning titles, titles without function, titles without privilege, titles often without property, mostly without legal claim, and frequently debased and degraded, came to be suppressed, then, and not till then, the storm of noble and of regal indignation was at once excited, and the alarm-bell was sounded against the evils of French innovation. In this country in particular, no comparison can be instituted but with an invidious design between the British house of peers and the noblesse of France. No resemblance exists between them, nor is there either any thing to be feared or to be desired from the example. In France the noblesse amounted to upwards of 200,000 persons; in England to not more than 300. In France the whole race was ennobled; in England only the eldest son, and the rest of the family is returned to the mass of private citizens. In England nobility is rather title attached to a certain function; in France it was privilege attached to a title. The house of peers of Great Britain is a member of the state, a legislature and a supreme court of justice; in France nobility was something without designation, without function, without respectability. There the nobility formed a peculiar cast or tribe which disdained to mix with the rest of the nation;

nation ; in England there is scarcely a family which is not, or has not been, in some manner allied to the nobility, and all are equal except the actual representatives of noble families. In France the offices and emoluments of the state were monopolized by the noblesse ; in England they are equally open to every commoner. In reality no titles were legal in France, but those of the few who were termed peers of France : the rest were assumed at the pleasure of the person ; and it was only necessary to be of a noble family, in order to decorate themselves with whatever title sounded most agreeably to the ear of the individual. When the noblesse were disrobed of their feudal privileges, then in truth and reality they were abolished. When they ceased to represent their own body, when the power of the nation was vested in an assembly chosen by the people, then ranks were in reality levelled ; for rank without power will soon cease to be such, and no longer deserves the name. As to liveries and armorial bearings, they are trifles, which were, on the one hand, beneath the notice of the national assembly, and on the other, their abolition can never be a matter of serious disapprobation with men of sense. The principal motive for passing these decrees was, doubtless, that no badge of separation might remain to distinguish the privileged cast from the rest of the nation, and that no regular order might subsist, thus distinguished, inimical to the new constitution. But could the assembly have foreseen what a degree of odium this transaction was to bring upon their proceedings, they would have been greatly wanting in prudence not to have declined the measure ; but the more reasonable conjecture is, that they did not foresee it. They considered it as an act much more indifferent and less invidious than many which they had passed ; and conceived that, where no person was deprived of any thing substantial, no person would conceive himself substantially injured.

The short character of Mirabeau is written with singular force and judgment, and requires no apology for our inserting it.

\* The present age has not seen a more extraordinary character than M. de Mirabeau. His talents were brilliant, and the times and situation were favourable to the exercise of them. He was formed by nature and by habit to govern and direct a popular assembly.—His deep penetration, his promptitude, his fluent eloquence, his powerful voice, were all adapted to command attention, and to silence or confute. Born of a noble though not an opulent family, his early education had initiated him in all the engaging, all the social arts ; his love of pleasure had led him into a variety of situations, and had made him perfectly acquainted with the human character ; the persecution and distress which he had encountered in early life, had rendered him firm ; a tedious confinement had made him studious. Few statesmen possessed more

extensive views ; few orators have been capable of bolder flights, of a more passionate address, or a more energetic expression.

‘ Of his private life we profess to know but little : common report, however, has not spoken of him in this view in the most favourable terms. His private character clouded with suspicion his public conduct ; though it must be confessed, that there is nothing upon record which justifies such conjectures. Though he defended royalty, it would be harsh to say that he did it only to promote his interest with the monarch : though he pleaded for the admission of ministers to the legislative body, we have no authority to assert, that he meant to solicit an employment. He professes of himself, that his system of politics was that which is termed the moderate system.—Perhaps every man who sees deeply into human nature, and who knows the weakness of mankind, and the instability of popular counsels, will be moderate. He is even said in his last illness to have expressed his fears lest the democratic party of France should go too far in weakening the executive government.

‘ As an orator, the fairest testimony is the amazing power which he possessed in a numerous and turbulent assembly, and his confessedly excelling all the efforts of his illustrious rivals and contemporaries. The faculty on which he appears most to have valued himself, was that of improving on the observations of others, and perpetually drawing even from his adversaries a copious fund of matter. His writings are unequal, and not unfrequently obscure. In delineating the characters of other men, he is severe, sarcastic, and uncandid ; and in his Gallery of Portraits (if it be indisputably his) he appears to have made sacrifices to jealousy and envy unworthy of his own great talents, and unbecoming a liberal mind.’

The escape of the king, and its consequences, are detailed with great propriety and apparent accuracy ; and the concluding remarks on the French constitution, particularly in what respects the weakness of the executive power, and the too great facility with which a popular demagogue may successfully, though unjustly, impeach a minister, deserve particular attention. They show the author to be a judicious though moderate reformer, a candid and enlightened politician.

The rest of the foreign history, including a comprehensive account of the revolt and the return of the Netherlands, seems to be executed very ably, without idolizing, too wildly, a visionary goddess under the title of Liberty.

The parliamentary history of this period seems to be abridged with more moderation and less partiality than in the former volumes. We find little to blame and much to commend. Among the excellencies, we may mention the remarks

on the decision of parliament, respecting an impeachment abating by a dissolution, which come very near the opinion we had occasion to give on the subject; and the distinction made between the planters and the slave-dealers, in the concluding reflections on the debates respecting the abolition of the trade: the latter deserve particular attention. The following observations on the Russian armament we should have more fully approved of, if we considered the power of the empress to be so great as is represented, and our ability of curbing her ambition so considerable.

Disapproving, as we unreservedly do, of the *Prussian* alliance, we cannot help thinking that every statesman who wishes well to the peace, prosperity, and liberties of Europe will look with a jealous eye on the proceedings of Russia. The rage for universal dominion is a rage which will in general only possess the mind of a barbarian; but the evidence of history assures us that it is as natural to man in a certain state of society, as it is contrary to his feelings in a state of high cultivation and luxurious enjoyment. Europe has more than once been overwhelmed by hordes of savages from the frozen regions of the north; nor is it entirely visionary to say, that it is at least within the bounds of *possibility*, that, while the civilized states of Europe may be internally agitated by the difficult process of meliorating and correcting their forms of government, they may fall a prey to a savage despot, whose resources are inexhaustible, and whose ambition, avarice and cruelty are relentless. But should nothing like this be the case; should there be no reason to apprehend the forcible subversion of the free and civilized states of Europe; it is a matter of some moment that a power, with a temper and disposition such as we have described, should be able, on any occasional caprice, to plunge all Europe into the calamities of war. The arrangements too which such a power may establish with respect to other nations, will probably on some occasion be found materially to affect the commerce and the other external interests of this country. If therefore, in conjunction with such a force as that of Prussia, Great Britain had expended a few millions in diminishing the enormous power of that formidable empire, the treasure would perhaps have been less fruitlessly expended than in most of the wars in which this nation has lately engaged.

The riots at Birmingham are, perhaps, not of sufficient importance to be brought into a general history. They are described, we believe, faithfully; though the previous steps, which irritated the churchmen, are not fully brought forward. The very numerous, the general, invitations; the attempt to procure Ranelagh-house for the place of meeting; the many emissaries sent into the country, shew that it was not intended to celebrate the revolution by a *few* friends to liberty, or in a  
*small*

*small party.* It was intended to be considerable, and the instructors best know where it was to end. They *do know* that it was discountenanced by those whose support they expected; they may recollect that they were informed of the danger; and its being celebrated, in the manner described, was the effect not of choice but apprehension.

The other parts of the work are executed with the usual ability. The history of knowledge, learning, &c. during the reign of Elizabeth, is brought down to the æra of Spenfer;—the extracts are well chosen, and the accounts of domestic and foreign literature do not disgrace the merits of these parts of the former volumes.

The returning volume appears still at a later period than we could have wished. It is of consequence to collect the more important information, either political or literary, which the year affords, within a limited period, not only as it gratifies curiosity, but as it gives a fixed point from which the future events may be more conveniently viewed, and more accurately judged of. It must, indeed, be allowed that, at a little distance, party, partiality, and prejudice will exaggerate or disfigure in a less degree: rancour will lose its venom, and predilection discover in some measure its mistakes. On political subjects, who can say that he is uninfluenced by some of these feelings? We are conscious of the bias on ourselves, and think that those will best escape it who are sensible of its existence and its tendency.

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*Discourses on the Influence of the Christian Religion in Civil Society.* By the Rev. J. Douglas, F. A. S. 8vo. 5s. Boards. Cadell. 1792.

THIS volume consists of twelve Discourses, the first of which is on the Evidence of the Christian Religion, and taken from St. John, ch. iii. v. 12. 'If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?' The author considers an affectation of superior wisdom as a principal inducement to reject divine authority; and he condemns the zeal of those men who endeavour to extinguish the consolations which religion holds forth, even upon the supposition that its doctrines were founded on doubtful authority.

The second Discourse is taken from Isaiah, ch. xxv. v. 4. 'For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm.' In this discourse, the preacher shews the high advantages which we all derive from our steadfast belief in revelation.

The third Discourse relates to 1 Cor. ch. iv. part of v. 12. 'Being reviled, we bless; being persecuted, we suffer it.' It is particularly calculated to fortify the minds of religious persons against the horrors of despondency, from the mistaken ideas of the nature and duties of true religion.

The fourth Discourse is founded on St. Matthew, ch. vii. v. 1. and 2. 'Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.' The author enforces the precept in the text by many just and apposite observations.

Discourse V. Ecclesiastes, ch. xi. v. 1. 'Cast thy bread upon the waters; for thou shalt find it after many days.' The subject of this discourse is charity, which the writer recommends by a variety of forcible arguments.

Discourse VI. St. Matthew, ch. xxvi. v. 28. 'For this is my blood of the New Testament, which is shed for many, for the remission of sins.' This discourse is intended to shew the great efficacy of sacrifice, or some kind of personal atonement for the sins of mankind; and to evince the necessity of some outward and visible sign of Christian penitence. On this important subject we shall lay before our readers a short extract.

'It has been the general and concurring sense of all nations, from the most remote period, that original sin was strongly implanted in the nature of man. The virtuality of free-will is of itself sufficient to prove the existence. Intricacy may prevail in the enquiry, and human reason may not be equally strong to admit of this conviction; but it may be incontestibly proved, that human beings, in the most uncultured state of society, have been always impelled to confess their sins by some outward visible sign, or by some inward and spiritual grace.

'As deprecation must arise from the sense of our feeble and dependant nature, so the sense of transgression must arise from the same motive.

'We pray to be delivered from the many surrounding evils of life; and our conscience teeming with an apprehension of these evils, we are afraid of incensing the wrath of a terrible and just God. We bow down with fervour, humility, and contrition, and endeavour to incite his tender compassion by the inward scrutiny of our hearts. We offer up our earnest prayer for a remission of offences, and intercede for his future protection.

'Hence the Israelites endeavoured to appease the anger of the Almighty by every precious sacrifice; with an incense of the most fragrant and delicious produce of the earth. "The trespass offering unto the Lord was a ram without blemish out of the flock; with an estimation, for a trespass offering to the priest."

'Sophistry and scepticism may enquire from whence this origin  
of

of evil! brand with indignity the great behest of our invisible Lord! It may ask, Whence arose the perverted nature of man? and wherefore the Almighty made him so untoward to his commands? Presuming display of ignorance! The God of worlds has created him inferior to his effulgent essence; has placed him thus humbly to move in his allotted sphere: in knowledge bounded, yet with capacity to enlarge his comprehension, to attain to a moral perception of goodness, to understand his own infirmity, and with reason to define the distinction of good and evil.

'In evil there is sorrow; man was made to enjoy, but not to commit excess, in the pleasures of life. Here then we shall find the source of human evil. As a far greater portion of happiness has been allotted us over the beasts of the field, as also the power of committing excess in that superiority of happiness, so a far greater portion of reason we are endowed with to guide us in those our pursuits. If we exceed the limits of our reason by the extravagance of our desires, we commit evil in the sight of our God; we transgress his commands, and degrade that portion of his divine essence which he has imparted to us here; we pervert the wisdom of his creation, and rise up in judgment against his all-subduing power.'

Discourse VII. 1 Cor. xi. 26. 'For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.' In this discourse the author treats of the three following heads: First, the necessity of conforming to the sacrament of the Lord's Supper, as the established proof of our faith. Secondly, he examines the reasons why those persons who outwardly profess themselves to be Christians, do refuse the Christian compact of breaking bread together, or coming to the Lord's table. Thirdly, he endeavours to remove those obstacles which may serve as a pretext to turn their thoughts from the fulfilling of this necessary duty of Christian fellowship.

Discourse VIII. Peter ii. 11. 'Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.' The author observes, that this exhortation of the apostle contains one of the most important precepts for the regulation of human life; and he proceeds to enforce it with strong arguments, as well as warm exhortation.

Discourse IX. Ezekiel xxxiii. 31. 'And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them.' In this discourse the author makes many just observations on the different modes of preaching, and recommends such a method as is best adapted to promote religious instruction, without any affectation of popularity.

Discourse

Discourse X. St. Matthew xx. 18, and 19. 'Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death; and shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him: and the third day he shall rise again.' The purport of the present discourse is to evince, that these predictions are an incontestible proof of the divine mission of Christ.

Discourse XI. The text of this discourse is the introduction to the Gospel of St. Luke, contained in the first four verses of that Evangelist.

'It will be in vain, says the author, for the soundest casuist to repose solely on the conformity of the Christian doctrine to the most improved reason, unless the evidence of history can also be applied to the argument. Not only is it proper we should set forth the concurring attestations of its divine authority founded in part on the intrinsic excellence of its precepts, but we should also comprehend in the proof the exterior evidences of miracles, prophecy, and incontrovertible tradition.'

Upon these principles the author conducts his argument in this discourse, which contains many pertinent and well supported observations.

Discourse XII. St. Matthew xxiv. 2. 'There shall not be left here one stone upon another, that shall not be thrown down.' From this text, the author illustrates, by historical evidence, our Saviour's prophecy relative to the destruction of Jerusalem.

These Discourses, in general, are replete with just observation; and, in the three last, the author has judiciously availed himself of the sentiments of the Abbe Voisin, in his admirable Defence of Christianity.

## MONTHLY CATALOGUE.

### P O L I T I C A L.

*An Address to the People of England, on the Part their Government ought to act, in the present War between the combined Armies of Austria and Prussia, and the armed Mob of France. By Count Zenobio. 8vo. 1s. Ridgway. 1792.*

COUNT Zenobio congratulates himself on being a prophet; and, in reality, he seems to have foreseen many of the events which have happened\*: they were in part the consequence of that wild unbalanced system, which gave the power to those who could neither conduct themselves nor the affairs of a great nation with propriety, who had no regulating principle to correct their errors, or

\* \* We mean those which occurred previous to the first of October.

the commotions of a popular phrenzy. Count Zenobio thinks that the French will be glad to embrace even their former despotism, to avoid the anarchy which they have lately experienced, and with which they are still threatened; but he is of opinion that it is the interest of England to prevent both the return of the former, and the continuance of the present system. The language he ought to hold we shall transcribe without a comment. We own we do not see the mischief of either alternative in a light so strong as he does.

• We are determined to interfere in this war, with an intention to prevent the deluge of blood which is ready to overflow a great empire; and it is our intention, at the same time, not only to tame the daring spirit of popular fury, but to prevent also the alarming aggrandizement of powerful monarchs. Therefore we offer you these propositions. Let a message be sent in the name of all the allied powers to the commanders of the French troops, to acquaint them that a fair plan of accommodation is offered to them to save their country from destruction; but that in case it shall be rejected, England will join her forces to the powerful combination. Let the following be this plan. To establish in France a constitution on the same principles as that of Great Britain; viz. *a king with the same prerogatives—a house of commons fairly chosen—and an upper house composed of a certain number of the nobility elected from among themselves; and then leaving the minor concerns of the country to be afterwards settled by this new government as soon as it is regularly constituted.*

In the postscript is count Zenobio's apology for his own conduct, which is, in general, a very satisfactory one.

*Modern Madmen; or, the Constitutionals dissected. By Solomon Searchem, Esq. 8vo. 1s. 6d. Brewman. 1792.*

We reviewed this little work in our last volume, p. 229. It was then entitled 'Crowns and Sceptres useless Baubles.' The present title-page is added, confessedly, as more appropriated to the subject, perhaps as more striking and attractive.

*A Letter to Mr. Thomas Paine, in Reply to his Letter to the Right Hon. Mr. Dundas, and his two Letters to the Right Hon. Lord Onslow. By a Member of the British Parliament. 8vo. 1s. Stockdale. 1792.*

This Member of the British Parliament treats Mr. Paine with too much respect; but his arguments are forcible and decisive. Unfortunately they are directed against a head and a heart which are not capable of receiving any impression.

*The*

*The Confederacy of Kings against the Freedom of the World; being free Thoughts upon the present State of French Politics; a Vindication of the National Assembly in suspending Louis XVI. Conjectures on the Movement of the Confederate Armies; and their Influence in reinstating the King, and establishing a Constitution by Force. In three Letters addressed to the Right Hon. Edmund Burke. 8vo. 1s. 6d. Deighton. 1792.*

‘About it, goddess, and about it!’ The author has many words and little matter. That little also is seldom right. Indeed our readers will not think very favourably of the clearness of the letter-writer’s comprehension, when we remark, that his principal object is to show, that the suspension of Louis is an event similar to the abdication of James.

*The Sentiments of a Member of the Jacobins, in France, upon the Religion of Reason and Nature, carefully translated from the original Manuscript, communicated by the Author. 8vo. 1s. 6d. Stace. 1792.*

It is too much. The Jacobins have sins enough of their own to answer for, without being made accountable for this mass of absurdity and atheism.

*The Patriot, No. 4 to No. 30. 3d. each. Robinsons. 1792.*

In our last volume, p. 177, we noticed the first three Numbers of this periodical work. The authors continue to pursue their objects, the redress of grievances, and the reform of the representation; nor have we any reason to change our former opinion of their conduct. These Numbers conclude the first volume.

#### C O N T R O V E R S I A L.

*Remarks on Reformers and Reformatations. 8vo. 1s. Pridden. 1792.*

It is difficult to ascertain the political principles of this writer. At one time he seems inclined to a republican form of government; at another, he gives the preference to monarchy. But in respect of Dissenters, by which denomination he appears to mean chiefly the Unitarians, his opinion is both more positive, and more consistent with itself. He is a professed enemy to that sect of schismatics; and, indeed, his remarks are, for the most part, invectives against them.

*Cursory Remarks upon the Arrangement of the Plays of Shakspeare; occasioned by reading Mr. Malone’s Essay on the Chronological Order of those celebrated Pieces. By the Rev. J. Hurdis, M. A. 8vo. 1s. Johnson. 1792.*

Of these remarks we cannot say any thing very advantageous; and, as Mr. Hurdis owns that his thoughts are those of the moment, which time may alter (p. 52.), we shall leave him to his reflections.

The

The principle of his criticism is, we think, exceptionable, we mean the arranging his performances at a later æra, according to the skill and accuracy displayed in the versification. Shakspeare was always a hasty and unequal writer. If he wrote not well readily, he seldom waited for a happier moment, or allowed time for a more correct polish.

*Observations on the Rev. James Manning's Sketch of the Life and Writings of the Rev. Micah Towgood.* 8vo. 1s. 6d. Johnson. 1792.

In this fertile age of controversy, Mr. Manning's Sketch has drawn a polemic into the Arena. But it is a contest between an Arian and a Socinian; for the account of the *Life* has little connection with this work. The author's object is Mr. Towgood's opinions, and these must defend themselves. The monosyllable *I* occurs, perhaps, too frequently; and the author, though apparently young, opposes with too great eagerness the result of many years calm deliberation and candid enquiry.

## P O E T I C A L.

*Poems on various Subjects.* By the Rev. W. W. Carr. 8vo. 5s. Boards. Edwards. 1791.

We shall not presume to give any opinion concerning these poems: they are far beyond our comprehension. The first is addressed to the memory of Mr. Shenstone, and opens thus:

‘ From these dull regions of terrestrial day,  
Where Envy blasts the shades that meet,  
To hide the Bard's distracted seat,  
And Famine grasps the fruit his thorns delay,  
To climes, where his victorious flame shall wear  
The tribute, due to its distinguish'd praise,  
And crown'd with gold the bays,  
Go strains, aloft repair,  
And drain from mellow eyes the tear,  
To sorrows call'd, which now your floods inspire,  
With loose discordant flow and deep despair,  
Of lamentable song, the sad attire!  
Ah sad! of pang severe!’

If the reader is pleased with this mode of writing we would advise him to purchase the Poems. He will find few pages less mysterious than that with which we have presented him.

*The Miscellaneous Works of Richard Linnecar, of Wakefield.* 8vo. 5s. Boards. Faulder. 1789.

A very numerous list of subscribers is annexed to this performance, which induces us to suppose that Mr. Linnecar has some other

other claim on public favour than his literary abilities. They are certainly not of a superior order; and, to do the author justice, he does not plume himself upon them. The volume consists of three dramatic pieces, entitled, *The Lucky Escape*; *The Generous Moor*; and *the Plotting Wives*: some Songs, Prologues, &c. and *Strictures on Free-Masonry*, chiefly compiled from other publications on that subject.

*A Poem on a Voyage of Discovery, undertaken by a Brother of the Author's, with Sonnets, &c.* 4to. 3s. Kearley. 1792.

This Poem will reflect no disgrace on the author, neither is it executed in such a manner as to entitle him to any high degree of celebrity. We meet with few passages that deserve to be selected for their excellence; but with fewer that are marked by any defects of consequence. The following Sonnet may serve as a specimen, and it is not easy to give an unfair one from a performance where so general an equality prevails as in the present.

‘ Ye woods, that now in rural pride appear,  
 Soon o’er your fading tints shall autumn cast  
 Her sick’ning colours, and the northern blast,  
 With hollow murmurs, rule the varied year;  
 Ah! yet, O iron-scepter’d winter, spare  
 These tufted elms, whose summits brighter seem  
 At blushing dawn, or evening’s milder gleam,  
 Nor with rude hand their leafy honours tear;  
 Ah! yet delay a votary’s sad farewell  
 To Nature’s simple charms, and summer’s bloom,  
 Whom nought can sooth in solitude’s dull gloom  
 Save the green hill, or flow’r embroider’d dell:  
 Who dreads, when wintry storms shall dim the day,  
 To see these beautiful scenes, his only friends, decay.’

*Ingratitude: or, Naval Merit degraded. A Poem.* 4to. 2s.  
 Scatcherd and Whitaker. 1792.

‘ Be wise then Pitt, and by example learn  
 Thy real, thy only glory to discern:  
 Humble thyself; for ’tis by all allow’d,  
 That thou art mighty obstinate, and proud;  
 So obstinate, to deem advice, reproof,  
 So proud, thou standest from mankind aloof;  
 As thing’s created only to adore,  
 Thy wond’rous wit, thy knowledge, and thy pow’r!’

We shrewdly suspect that this advice will be but little regarded by our premier, with whom the author is exceeding angry on account of his neglect of our naval officers. He probably writes from feeling; and may be a very honest fellow and a good seaman; but he is neither a good politician nor a poet: and we may  
 apply

apply to him, not improperly, uncle Bowling's speech to his nephew. 'Ah, Lord help thee, Rory, more sail than ballast!'

*A poetical Epistle to the Right Hon. Lord Thurlow, Lord High Chancellor of Great Britain, &c. &c. &c. 4to. 6d. Parsons. 1792.*

This Epistle, we are told, is written by a divine of the church of England, and we are sorry for it. Not because we are displeased with his choice of the subject, for it is that of humanity; but because he neither adheres to sense nor grammar.

'To you, my lord, the pillar of the state,  
On whom Old England's free-born subjects wait,  
Who holds, in that vast scale, the greater share,  
Acts in each part, and makes the whole your care,  
Oh! deign to listen, to the poor man's prayer.—  
Let not th' insolvent debtor's silent tomb  
Remain unnotic'd in the levee-room,  
Where virtue beams superior from a throne.'

It certainly has no business there.—We wish the insolvent debtors a better advocate.

*A Collection of Poems, by a Young Lady. 8vo. 5s. Boards. Evans. 1792.*

'In what manner can an inexperienced writer address a generous public, on a first attempt to lay before them the productions of her literary pursuits?—They are not adorned with that polish, that might have been derived from an exalted education—the defects will, perhaps, in the opinion of superior judges, far surpass the merits.'

We are, indeed, of that opinion. Our Virgin Muse adds, that she has 'been bred up in retirement,' and not enjoyed those pleasures that generally attend our youthful days; that she had no resource, no pleasing allurements, but what she derived from her pen, to relax the mind; intreats protection, and

'Should her poems be so fortunate as to meet, in any degree, the approbation of an indulgent public, the only possible return shall not be neglected, that of the most grateful acknowledgment from their most obedient servant, the author.'

As a critical jury we cannot acquit our humble petitioner and culprit of breaking some of the laws and statutes of Parnassus; but we recommend her to the mercy of the court.

*The Discarded Spinster; or a Plea for the Poor, on the Impolicy of Spinning Jennies. A Poem. 4to. 1s. 6d. Brooke. 1791.*

The author of this poem reprobates the use of machinery for abridging labour in manufactories, as being, in his opinion, detrimental to the neighbourhood of the towns where they are employed,

ployed, and ultimately injurious to the national commerce. Though we cannot much commend the versification, it seems, on the whole, less liable to objection than the author's theory.

*Eighty-nine Fugitive Fables, in Verse: Moral, Prudential, and Allegorical. Original and Selected. 8vo. 3s. 3d. Boards. Murray. 1792.*

This selection of miscellaneous Fables forms an entertaining, possibly a useful, volume for our younger readers. Many of them are taken from writers of established credit; and the others, whether extracted from magazines, or original compositions, in general afford no occasion for critical censure. They are judiciously divided into three classes, as mentioned in the title-page. The first inculcates the practice of some particular virtue; the second displays maxims of practical wisdom to direct us in the pursuits of life; and in the third, the principles of morality are adorned by poetical images in a superior style of composition.

*The Morning Walk. In blank Verse. 4to. 1s. Kearsley. 1792.*

These are the dictates of a mild and philosophic spirit, not the ardentia verba of the poet. Many of the passages are plain and prosaic; but the author rises sometimes to more polished language, and is, for a time, what he aims at being. The following lines certainly deserve our commendation.

‘ Chief let me seek the metamorphos’d scene,  
Where Alcon hath o’er nature’s form erewhile  
A form uncouth, unseemly, unarray’d;  
With easy grace, thrown the loose flowing robe  
Of rural beauty. Soft may southern showers  
Descend! and gently may Favonian gales  
Shake their moist pinions! May the vernal beam  
And kindly dews, with genial influence feed  
The rising plants, till ev’ry swelling hill  
Wave with a verdant grove! ’Mid these gay fields,  
With him whose genuine taste reforms the rude  
Bleak desert, and makes frowning nature smile,  
Let me enjoy the social walk; with him  
Fashion the winding path, the mantling grove,  
The lawn wood-skirted, the meand’ring brook,  
The lake with willow’d margin, th’ obelisk,  
Or fane, inscrib’d with th’ honour’d names of such  
As have by valiant deed, or counsel sage,  
Or laurel earn’d by science or the muse,  
Enhanc’d the glory of their native land.’

*Poetical*

*Poetical Essays. With a Preliminary Essay, in Prose: containing, a Summary of the Author's principal Tenets, and of those which he condemns; with Notes explanatory, &c. 8vo. 3s. Debrett. 1792.*

Metaphysical subjects are, by their nature, ill adapted to the fanciful avocations of the Muses; and we are therefore surprised that this author has had recourse to those abstract pursuits for the display of his poetical talents. In the Preliminary Essay in prose, we meet with many orthodox observations relative to different philosophical and religious opinions; but nothing that has any title to be considered as new, or that can furnish the mind with any additional principle or motive in the prosecution of those enquiries. The Poetical Essays being, in point of doctrine, conformable to the Preliminary Discourse, we shall only present our readers with the beginning of the first Essay, as a specimen.

‘Hence Phœbus! and hence all the fabled Nine!  
Come sacred Truth! my heart be wholly thine!  
Arm’d with thy awful pow’r, which nought withstands,  
Which blasts the strong, and nerves the feeble hands,  
Let me at tyrants threats unmov’d remain,  
And view the bribes of int’rest with disdain.

‘O Sun of Spirits! let thy heav’nly ray  
It’s purest lustre o’er my mind display;  
All phantoms form’d by prejudice expel,  
All storms allay, all rebel passions quell,  
And bring the virtues, chief the Queen of love!  
Not the seign’d Harlot with her Cyprian dove,  
No; but that Maid divine, whose blessed sight  
Charms Heav’n, and fills Archangels with delight,  
Benevolence! whose goodness knows no bound,  
But helps and cheers the whole creation round;  
Friend to the friendless! to the hopeless kind!  
The fairest image of th’ Eternal Mind!  
Let her have full dominion o’er my soul,  
My words, my actions, and my thoughts control.

‘True guides of nature! who benignly smile  
On those blest few alone who know no guile!  
Belov’d, divine instructors first disclose  
The source of man’s distress and mental woes,  
Which in each land and clime distract the soul,  
And like a deluge rage from Pole to Pole:  
Whence, in this fair creation, can arise,  
Of God, the only good and only wise,  
Such monstrous evils! Follies without end,  
And errors which no sense can comprehend!’

The sentiments in the several Essays discover an uniform piety, though they are not always very forcible; and the versification is, in general, harmonious.

## L A W.

*The accomplished Practiser in the High Court of Chancery. Shewing the whole Method of Proceedings, according to the present Practice, from the Bill to the Appeal, inclusive. By Jos. Harrison, Esq. With additional Notes and References to the ancient and modern Reports in Equity. By J. G. Williams, Esq. 2 Vols. 8vo. 18s. bound. Whieldon. 1790.*

An improved edition of a treatise much esteemed for its practical utility.

*An Enquiry into the Extent of the Power of Juries on Trials of Indictments or Informations for publishing seditious or other criminal Writings, or Libels. 8vo. 1s. 6d. Debrett. 1792.*

This Enquiry is the production of Mr. Baron Maseres. His object is to evince, that in respect of libels and other criminal writings, not only the simple facts of the writing and publication, but the intention of the writer, and the mischievous tendency of the paper, ought all to be determined by the jury.

*Of Exemptions from the Payment of Tithes of the Lands of the Monasteries and Abbies dissolved by Stat. 31 Hen. VIII. Cap. 13. as stated in the Arguments in the Case of Devie against Lord Brownlow and others, in the Court of Chancery 1790. 8vs. 2s. 6d. Brooke. 1792.*

This treatise relates chiefly to the case of Devie against lord Brownlow and others, in the court of chancery, in 1790.

*Points in Law and Equity, selected for the Information and Direction of all Persons concerned in Trade and Commerce; with References to the Statutes, Reports, and other Authorities. 8vo. 3s. 6d. Beards. Cadell. 1792.*

This Collection is said to be made for the information of all persons concerned in trade and commerce; but the compiler seems not to have sufficiently facilitated the comprehension of the subject to those for whom it is intended.

## M E D I C A L.

*Observations on Cold Bathing. By William Simpson, Surgeon at Knarebro'. 8vo. 1s. Hargrove. 1792.*

As Mr. Simpson has established a cold-bath at Knarebro', he has thought it necessary to publish a tract on cold-bathing. But it

is superficial, hasty, and inaccurate. The errors, even in each page, are numerous, and the whole is too trifling to be the subject of criticism. The medical reader will easily suppose of how flimsy a texture this work is, when he is told, that the history of warm and cold-bathing, the effects of the latter, and some cases, are comprised in forty-five pages, by no means closely printed.

*A Treatise on the Gout, wherein is delivered a new Idea of its Proximate Cause, and consequent Means of Relief; written with a View to excite further Research into the Nature, and to lessen present Reserve in the Treatment of that Disease. By T. Jeans, M. D. 8vo. 2s. Cadell. 1792.*

We cannot recommend this Treatise to arthritics. The theory is precarious, and the practice founded on it dangerous. The principle is, that gout depends on debility in the intestines, and irritation, in consequence of depraved contents arising from imperfect digestion; but to the production of a fit must be added, in our author's opinion, a spasmodic stricture in the intestines, and a tendency to determination upon the joints. This system leads him to speak with respect, at least without reprobation, of the duke of Portland's powder; and to relate, with little reprehension, an instance of repelling the gout with safety, by plunging the foot into cold water, chiefly, as it seems, because spasm in the intestines has been removed by the same means. Even blisters and leeches to the affected part, which are *almost* always recommended, we have reason to think dangerous. An instance is mentioned, where a blister was applied to the ankle, when the gout was in the toe: the consequence was, that the next fit attacked the ankle; but, on omitting the blister, the gout returned to its old place. On the whole, we think, Dr. Jeans, after a little longer practice, will find his system untenable, and we hope that he will have no occasion to regret, that it has been injurious. The prophylactic, with a very few trifling exceptions, is sufficiently correct.

*A Plan of a charitable Institution, intended to be established upon the Sea-Coast, for the Accommodation of Persons afflicted with such Diseases as are usually relieved by Sea-Bathing. By J. Latham, M. D. 8vo. 6d. Longman. 1791.*

The scheme proposed by Dr. Latham nearly resembles that of the charitable fund at Buxton. His intention is highly benevolent, and, as such, must merit our approbation.

#### MISCELLANEOUS.

*A Letter to Bache Heathcote, Esq. on the Fatal Consequences of abolishing the Slave-Trade, both to England, and her American Colonies. By H. Redhead, Esq. 8vo. 2s. Stockdale. 1792.*

Mr. Redhead combats the assertions of the antagonists for the

abolition of the slave-trade, with great force, but not with equal judgment. He urges, with considerable energy, some arguments that are not tenable, and attempts to reply to facts which have been sufficiently proved. Our sentiments on this subject are well known; and, though we must disapprove of some part of this letter, we can readily allow that many of the observations are just and deserve attention.

*Ecclesiastical Reform. The present State of the Clergy of the established Church, considered. By a Beneficed Clergyman of the University of Cambridge. 8vo. 2s. Williams. 1792.*

Our author enlarges, with some propriety, on the various abuses in the ecclesiastical system. Some of them undoubtedly deserve the attention of the legislature. But we perceive little novelty and no peculiar energy in his remarks.

*Narrative of the Operations of the British Army in India, from the 21st April to the 16th July, 1791; with a particular Account of the Action on the 15th of May, near Seringapatam. 4to. 4s. sewed. Faden. 1792.*

This Narrative is illustrated by an apparently accurate plan; and the account of the operations of the British army, till the campaign was interrupted by the premature setting-in of the monsoons in July of last year, appears to be accurate, without any attempt to raise or depreciate the character of the commander or his officers.

*Code de la Raison; dédié aux François. Par Mr. Bemetzrieder. 8vo. 1s. No. 36. High-street, Mary-de-bone. 1792.*

A short moral code, with some suitable prayers, addressed to the French. The author in the preface gives them some good hints, which we should have wished them to follow. — But it is too late, 'ça ira.'

*A Letter to the Dean of Lincoln, concerning Tithes. By a Member of the Church of England. 8vo. 1s. Robinsons. 1792.*

The author of this Letter suggests many prudential reasons why clergymen ought not to be rigorous with their parishioners in the exaction of tithes. The opposite conduct is, undoubtedly, in many cases, prejudicial to the interests of religion; and that the clergy have, in reality, no just and exclusive title to the whole tithes, is endeavoured to be shown by a variety of extracts which the author has subjoined, from the writings of men of eminence; some of them expressed in Latin, and others in English. It thence appears that tithes were originally granted, not only

ly for the maintenance of the clergy, but of the poor, and the support of the parochial churches.

*The Report of the Committee appointed by the Society of the United Irishmen of Dublin, to enquire into, and report the Popery Laws in Force in that Kingdom. To which is prefixed, the Declaration of the Roman Catholics of Ireland, with a Petition intended to have been presented to Parliament by Mr. O'Hara in February, 1792.* 8vo. 2s. Debrett. 1792.

This Report contains a view of the Catholic penal statutes in Ireland, under the following heads; namely, education, guardianship, marriage, self-defence, exercise of religion, enjoyment and disposition of property, acquisition of property, franchises. The hardships sustained by the operation of those statutes are placed in a strong light; and the whole code is reprobated as unjust, intolerant, and oppressive. To remove every apprehension of danger from the repeal of those statutes, the committee have prefixed to the Report a declaration signed by the Catholic clergy in Ireland, abjuring, in the most explicit terms, the supremacy and infallibility of the pope, and solemnly disclaiming the imputation of every opinion and practice, religious, political, or moral, that can have any tendency prejudicial to individuals of any denomination, the interests of Protestantism, or the constitution of the country. The petition is drawn up with great force, as well as moderation and decency; and, subjoined to the Report, is the speech of sir H. Langrishe, in the Irish house of commons, expressing his approbation of repealing the penal statutes, as requested by the Catholics of that kingdom.

*Genuine Sense; or, a Letter to the Right Hon. George English; including the Copy of a Letter from Samuel March to Robert Stickler, concerning the Advance of Journeymens Wages.* 8vo. 6d. Brown. 1792.

This fictitious Letter contains some just observations relative to the prejudicial effects which an advance of journeymens wages must have upon the interests of commerce. The author, however, is probably mistaken, if he imagines that journeymen are within the sphere of being influenced by any remarks in the channel of literary publication. To those in the possession of the legislative power, the observations may prove more effectual.

*Il Mamalucco nel Frullone, per Istruzione, e Divertimento degli Amatori della Lingua Italiana. All' Eccellentissimo Signor Pecorone, splendido, e generoso Protettore delle Scienze, e Belle Lettere nel Regno della Gran Bretagna.* 8vo. 1789.

This is a criticism of 124 pages, close printed, on an Italian translation of *L' Ami des Enfants*, pointing out gross errors of language

language and grammar in almost every page of that work. The criticisms are well founded; but the author's time could hardly have been less usefully employed. We suspect that revenge, or pique, alone could lead to this formal exposure; and such is the character of the Italians, that even in literary revenge they will spare no time nor expence. We remember to have seen a book of three hundred sonnets, dictated by vengeance against one man. The divine precept, 'Let not the sun go down upon your wrath,' seems not to be recognised by the Italians.

*Short Account of the Revolt and Massacre, which took place in Paris on the 10th of August, 1792, with a Variety of Facts relating to the Transactions previous to that Date, which throw Light on the real Instigators of those horrid and premeditated Crimes. By Persons present at the Time. 8vo. 1s. Stockdale. 1792.*

This account is greatly superior to the tales usually fabricated in the moment, when curiosity is awake and eager to hear. The dreadful events are related with propriety; but the bias of the author is evident. He is a decided aristocrat, and considers the whole as the predetermined plot of the furious jacobins, eager to annihilate monarchy, and to establish anarchy. The author speaks contemptuously of the French revolution; and thinks the nation so weak, effeminate, and irresolute, as to yield to every conqueror who will aim at subduing them.

#### D R A M A T I C.

*Cross Partners, a Comedy. In Five Acts. As performed at the Theatre Royal in the Hay-Market. By a Lady. 8vo. 1s. 6d. Kearsley. 1792.*

This pleasant comedy hangs on a singular, though no very improbable, circumstance. Two lovers, contracted for twenty years, have survived their affection, and each seem to have a superior regard for a younger person. It happens, that the two objects of these veteran inamoratos love each other. By the artful contrivance of the old lovers, with a design of forwarding their own views, they are introduced into the house; and, by the assistance of Sir Charles Cullender, a character neither accurately drawn, nor consistently supported, are at last united. The under-plot of Herbert and Maria Sidney is not a very probable one, and the striking scene of the last act is too close a copy of that in the library of Joseph Surface.

*The Enchanted Wood, a Legendary Drama, in Three Acts, as performed at the Theatre Royal, Hay-Market. 8vo. 2s. De-brett. 1792.*

This is a juvenile work, and it is shown by an exuberance of fancy, as well as a few puerilities. Yet, on the whole, it is an

elegant production, and reflects no discredit on the author, who can step, without danger, in the enchanting mazes of Shakspeare, for the present 'Legendary Drama' approaches very nearly the Midsummer Night's Dream, without any servile copying.

## CORRESPONDENCE.

TO the request of Philotes we must reply, according to his request, no. The paragraph alluded to is not exceptionable, and that which is substituted appears greatly inferior.

WE have received Mr. Eddis' Letter; and; in conformity to his application, correct the error respecting the number of his subscribers. They amount, it seems, to nearly *nine* hundred, instead of four hundred, as we mentioned in p. 394 of our last volume. The passage respecting Mr. Washington, p. 378, was by no means intended to reflect on his courage. He was, it is well known, scarcely ever in action; but the Reviewer meant to convey the idea, that this was not owing to a want of personal courage, and was never considered as a reflection. The passage seems to be clear, yet we have found that it has been mistaken by others, besides our correspondent.

WE are obliged to the Editors of the Patriot for their very candid note. While we never scruple to declare our own opinions, we are not displeased at finding others differ from us.

AT Mr. Renwick's request, we insert his Letter.

'GENTLEMEN,

'I Thank you for your attention to a publication on the subject of which I take the liberty to apprehend you have been misinformed. Many of the sources of disease, you are pleased to say, particularly those of the *bilge-fever* (a term I have recommended, but never read of), were obviated in the last naval armaments. Permit me to observe, that although the contrary had not been proved in the prevalence of pestilential sickness, attended with early fatality—as the means adopted for its preventive were no other than such as had been always in practice, and which have ever been found so delusive; the idea of such prevention is manifestly fallacious.

'With respect to the publication's being said to contain, in general, little that is new or interesting; you will allow me to add, that although my recommending a process, which a royal physician endeavoured to establish fifty years ago, cannot therefore be called *new*, it is certainly *interesting*; being shown to be the only application by which the principal cause of naval sickness can be effectually prevented. It is also conceived to be both *new* and *interesting*, to have evinced that diseases which have always been ascribed to salted aliments, originate in the inspiration of the bilge-*effluvia*; nor will it appear to be otherwise in the proposed remedy for obviating the effects of the former, and to which those of the latter are traced to be in no degree congenial. The appellation of "*scurvy*" cannot therefore be applied to both; and it has been demonstrated that all the symptoms ascribed to that malady at sea, are no other than the

progressive

progressive effects of imbibed poison from the ship's atmosphere. Hence the inutility of larger dissertations on the old story of vegetable acids and cabbage-broth.—Equally new and interesting are apprehended the observations respecting the use of beer, and the mode of preparing the essence recommended as a favourable substitution.

'I am sorry to find you have not, on the *present* occasion, adverted to a resumption you have formerly so much regarded; and which continues so much the cause of humanity, that I should regret any efforts being made to intercept the current you so long continued to favour. The Royal Society having done me the honour of transmitting their thanks for a copy of the publication spoken of. I am willing to believe that the criticisms in which that respectable community were mostly interested, have not been obnoxious to other quarters.—Your last remark is not clearly understood. It is true I have said more than others have been disposed to adventure; but I have done it from a conscious knowledge of its necessity, and a confidence in the humanity of the government under which I have the honour to serve.

'I am, with due respect, Gentlemen,

'Your most humble and obedient servant,

'Brunswick, at Spithead,  
July 2, 1792.

W. RENWICK.'

To this we can only reply, that, having particularly examined more than one ship of war, in the last naval armaments, we found the attention to carrying off the bilge-water, and securing the ship from damp, as well as providing currents of pure air, so exact and unremitted, that we had reason to think our author's plans by no means new. That scurvy originated from damp, Anson's and Cook's voyages particularly demonstrated, if it had not been shown by Rouppe, and almost every author on the scurvy, that damp cloaths added to the danger and the violence of the disease. The use of beer, and the essence as a substitute, were certainly long since familiarly known. If, therefore, Mr. Renwick hoped to acquire fame by plans, which were only new to those wholly unacquainted with naval affairs, we had reason for our concluding paragraph — The thanks of the Royal Society are known to be only complimentary, and never designed to convey its approbation of the works presented to them.

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X. X. Y. may be assured, that his papers will meet with proper respect—*the sooner they are sent the better.*

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IN our last Review, p. 16, the price of Flower on the French Constitution should have been printed 6s. boards—It may also be proper to mention that there is a second edition of this work, which will be attended to in the next article on that subject.

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A Farther account of Enfield's Philosophy—and pamphlets relative to Wakefield, will appear in the next Critical Review.

